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A SHORT
ACCOUNT
OF THE
Lives and Sufferings
OF SEVERAL
Godly Persons, &c.

A SHORT
ACCOUNT
OF THE

Lives and Deaths

OF



Godly Persons &c.

A SHORT
ACCOUNT

OF THE
Lives and Sufferings

OF SEVERAL
Godly Persons,

Who dy'd in *England* for the Sake
of the Gospel, under the Reign
of King *Henry VIII.* and Queen
Mary.



L O N D O N:

Printed and Sold by JOSEPH DOWNING, in
Bartholomew-Close, near West-Smithfield.

M.DCC.XXVII.

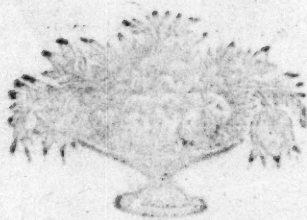
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Advertisement.

IT is thought proper to acquaint the Reader with the following Particulars; Namely, that many of the Circumstances and Sayings which occur in this Collection, are taken out of Letters which were writ by the Martyrs themselves; the Originals of which are now to be found in *Emanuel College in Cambridge*, as also in a distinct Volume [with a Preface of the Pious and Learned *Coverdale*] Printed by *John Day An. 1564.* That Five only of the Martyrs under King *Henry VIII.* are recorded

Advertisement.

ed in this Collection; that all the remaining Stories are taken out of the Diptychs or Tragical Registries of the Persecution under the Reign of *Philip* and *Mary*; and that these Martyrs under the Reign of *Philip* and *Mary*, dy'd for the Truth of Christ in the Year 1555, except the Archbishop of *Canterbury*, who was put to Death in the Beginning of the following Year; with whose Martyrdom this Collection ends.





THE
NAMES
OF THE
MARTYRS,

WITH THE
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A SHORT
ACCOUNT
OF THE
Lives and Sufferings, &c.



THOMAS BILNEY.



Thomas Bilney, call'd by some the
Apostle of *Cambridge*, was con-
verted from the *Popish* Super-
stitions, by his Reading of the
New Testament in *Latin*,
Translated by *Erasmus*; which
he procur'd, and was desirous to read, because
of the great Name of *Erasmus*, for his Skill in
the *Latin* Tongue.

He had scarce (as he says in one of his
Letters) cast his Eye on the Book, but he
perceived such inward Comfort, by applying
the Text to his own Condition, that *his Read-*

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ing began to be more pleasant to him than Honey or the Honey-Comb: He says, that he then learn'd, that the Exercises of an austere Life, and Absolution, &c. could not be effectual to a Christian in his Warfare, but through a true Belief in *Christ*: That if this Condition were wanting, his Pains and Endeavours would be nothing but an hasty and swift Course in a wrong Way: Or might be said to resemble the Vesture of Fig Leaves, with which our first Parents attempted to cover their Nakedness; which yet proved no Expedient to remove their Shame, till by Faith they trusted in the Promise of God, that *Christ, the Seed of the Woman, should bruise the Serpent's Head.*

Increasing thus in Zeal and Knowledge, he had sundry Conflicts with the Papists, wherein he was expos'd to great Temptations and Crosses, being imprison'd, and revil'd, and rejected of Men.

This he long bore with an immoveable Constancy; and yet at length being overcome by the Evils he continu'd to suffer, and apprehending still greater, he yielded to the Suggestions of Flesh and Blood, and renounc'd the Truth, of which he had been so long a Confessor.

Hereupon he return'd to Cambridge, proposing to enjoy in Quietness that Liberty, which he had so dearly purchas'd; and to spend his Time in Meditation, and the Search of Knowledge. This seems to have been his Prospect by settling again in the University.

But

But alas! he was soon follow'd by the Terrors of a guilty Conscience: He soon found that Peace of Mind is not to be obtain'd by Falshood and Dissimulation: He therefore pass'd his Time under an extraordinary Disorder and Remorse; and thus continu'd, till one Night he came to his last Resolution, to take up the Cross, and follow his Saviour, whatever Opposition and Conflicts he might meet with from Man. Hereupon he took Leave of his Friends, and told them, that he was determin'd to go to *Jerusalem*, alluding to the Saying of our Saviour, *Behold we go to Jerusalem, and the Son of Man shall be betray'd unto the Chief Priest, and unto the Scribes, and they shall condemn him to Death.* †

He then went to *Norfolk*, and having preach'd in Houses, and in the Fields, to confirm those he had formerly converted, and having confess'd his Weakness, and warn'd his Hearers not to trust to their Carnal Friends in Matters of Religion, (for on such he laid the Blame of his Fall) he was apprehended in the City of *Norwich*, whither a Writ was sent for his Execution.

The Night before he suffer'd, he was observ'd to eat as at other Times, with a cheerful Countenance, and a compos'd and quiet Mind: Whereupon a Friend said to him, That he was glad to see him take such a hearty Refreshment at that Time, when his sorrowful and painful departing was so near at Hand. To this he made Answer, in Words

of this Import, that he found himself in the Case of a Man who dwelt in a ruinous House, and yet bestow'd Cost on the Repairs, as long as he continu'd his Abode in it. That his Body might be compar'd to a ruinous House, and yet he refreshed it with the good Creatures God had provided for him.

Then sitting in Company with his Friends, and edifying them with godly Discourses, some observed to him, that tho' his Body was going to be exposed to the Rage of the Flames, yet the Comfort of God's Spirit would cool it, to his everlasting Refreshment. The Martyr at these Words put his Hand to the Flame of the Candle, as it burnt before him, and feeling the Heat of it, as he had often done before, he said, that he felt by Experience, and could account for it by Philosophy, that Fire was hot; but that he had learn'd from the Word of God, that some, who had put their Trust in him, had felt no Heat in the Flame, nor Consumption in the Fire; that as for himself, tho' the Stubble of his Body should be wasted, his Soul would be purify'd, by it; and he would not regret the Pain which would be follow'd by unspeakable Joys.

When he was brought to the Stake, Dr. *Warner* came to him, to bid him farewell; but could scarce speak to him for Weeping. The Martyr answer'd him in *Latin*, *Pasce gregem tuum, pasce gregem tuum; ut cum venerit Dominus, inveniat te sic facientem*; that is, Feed your Flock, feed your Flock, that when the Lord cometh he may find you so doing.

He commun'd no more with Flesh and Blood, but being furrounded with the Flames, and sometimes holding up his Hands, then striking his Breast with them, sometimes crying *Jesus*, sometimes *Credo*, (I believe) * he gave up the Ghost; but the Wind often blowing the Fire from him, he suffer'd extraordinary Torture, equal to the Wishes and Malice of his bloody idolatrous Enemies.



RICHARD BAYFIELD.

Richard Bayfield, who was once a Monk of *St. Edmondsbury* in *Suffolk*, was converted from the Errors and Superstition of Popery by *Dr. Barns*, who came often to the Abbey; with whom *Mr. Bayfield* had so much the more frequent Occasion of conversing, as it was his Business, whenever he came, to provide him with Lodgings; *Mr. Bayfield* being Chamberlain of the Abbey.

Dr. Barns, in Order to confirm the godly Arguments which he had made Use of to work his Conversion, presented him with a New Testament in *Latin*, as two other godly Persons had likewise furnish'd him with *Tindall's* Testament in *English*, and the Book called, *The wicked Mammon*; and another, intitl'd, *The Obedience of a Christian Man*.

Having perus'd and study'd these Books, he soon attain'd to great Knowledge in Religion,

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which

In the Year 1531.

which he hid not in a Napkin, but openly asserted and taught in all his Conversation.

The ignorant Monks being unable to dispute with him, cast him into the Abbey Prison, where they cruelly whipt him, sometimes gagging him, and from time to time putting him in the Stocks.

He continued in this barbarous Durance for the Space of three quarters of a Year, till at length Dr. *Barns* found Means to procure his Enlargement, and then took him with him to *Cambridge*, from whence he went secretly to *London*, and then was convey'd beyond Sea.

There Mr. *Bayfield* spent his Time in improving in the Knowledge of the Gospel; and being got into *Germany*, he assisted Mr. *Tindall* and Mr. *Frith*, to whom he had brought Relief out of *England*, in the Translation of the Bible; he also contributed his Aid to them, by selling their Works in *France* and *England*, and for that Purpose came to *London*, where he was at length betray'd, and carried to the Coal-house Prison.

Here he found a Priest, whose Name was *Patmore*, under Sentence of perpetual Imprisonment for being married; whose Company prov'd a great Consolation to him in his Affliction; which he the more needed, as many Cruelties were used to oblige him to recant; but having built his House on a Rock, he stood firm to his Religion and Confession of Faith; neither could he be prevail'd on to discover the Persons who had bought his Books.

He was thrice put to his Trial in the Consistory of *St. Paul's*, whether he would
abjure?

abjure? To which he still answer'd, that he would dispute for his Faith; which accordingly he perform'd, to the great Confusion of his Persecutors, telling them, with a Vehemence answering to his godly Zeal, that they themselves were the Hereticks, as living so unsuitably to the Characters of spiritual Men; and not only leading evil Lives, but in many Instances defending Wickedness; and also using their Endeavours to hide the Key of Knowledge, and to prevent Men from descrying the Paths of true Holiness; that their Belief was not taken from the Gospel, and their Actions were against the Precepts of it.

His Sentence was soon pronounc'd, for they proceeded against him as in the Case of a Relapse, having sometime before compell'd him to sign a Recantation.

He was then degraded by Dr. *Stokesley*, Bishop of *London**, and kneeling in Order to it upon the highest Step of the High Altar, the fierce Popish Bishop gave him such a Blow on the Breast with his Crozier, that he fell down backward, and his Head was broke with the Fall, and he sounded away.

When he came to himself, and had consider'd what was done to him, he expressed (as he had just Reason) his utmost Disdain of a Religion, whose Votaries were so cruel, returning Thanks to God that he was deliver'd from their bloody Church, calling it malignant and Anti-Christian.

† He was then led out of the Choir to *Newgate*; where spending about an Hour in Prayer, he went with Courage and Joy to the Fire, wherein he suffer'd great Torments for half an Hour, but continu'd in Prayer without moving, trusting, as he had told his Persecutors just before, that being now a Member of the true sincere Church of *Jesus Christ* militant here on Earth, he should be forthwith received into the Joys of Heaven, there to reign with *Jesus Christ*, and the Church Triumphant for ever.



JAMES BAINHAM.

James Bainham, a Lawyer, whose Father was a Knight of *Gloucestershire*, having been vertuously brought up by his Parents, went to the *Middle Temple* to study the Law, in which he proceeded with Diligence and Success. He was a Man of unblameable Manners, being charitable, just, and religious, spending much of his Time in Reading the Scriptures; and in all his Conversation and Conduct, approving himself a singular Example of an upright and conscientious Liver.

Having married the Widow of one Mr. *Simon Fish*, who had been charged with Heresie, for preferring the Word of God, to the Will-worship and Inventions of Men, he became

came more suspected himself of holding the same Profession; and being accordingly accus'd of Heresie before the then Lord Chancellor Sir *Thomas More*, he was arrested by a Serjeant at Arms, and carried out of the *Middle Temple* to the Lord Chancellor's House at *Chelsey*, where he remain'd under an easy Confinement for some Time; but his Lordship finding it impossible to prevail in his Endeavours to pervert him, cast him into close Prison in the same Place; then having whipt him in his Garden, at a Tree, called the Tree of Troth, he sent him to the Tower to be rack'd.

This was accordingly executed (Sir *Thomas More* being himself present) and the Reason alledged for it was, because he would not accuse the Gentlemen of the Temple, who were said to be infected with the same *pretended* Errors, or discover where his Books were kept; for which latter Cause his Wife was likewise sent to the Fleet-Prison, and their Goods were confiscated.

Having been thus worry'd with Imprisonment, and Oppression, and Want, and his Wife (as has been just now mention'd) being involv'd in the same Distresses, he was wrought upon to sign a Recantation. But what Quietness it procur'd him, and what was the inward Reluctance of his Heart, at the signing of the fatal Instrument, he soon made appear: In less than a Month he went into *St. Austin's Church* near *St. Paul's*, with the New Testament in his Hand, and the Book call'd, *The Obedience of a Christian Man*, written

written by Mr. *Tindall*, in his Bosom; where standing up before the People in a Pew, he openly declar'd with Tears, that he had deny'd his God, and pray'd the People to forgive him, warning them against following an Example, which drew so much Evil after it. For, said he, if I should not return again to the Truth, this Word of God (meaning the New Testament which he held in his Hand) would damn me, both Body and Soul, at the Day of Judgment. He added likewise, That from the Time he had abjured, he had suffered the Torments of Hell, and would not again be exposed to the like, even for the short Space he had bore them, for all the Goods of the World.

Being soon after apprehended, he lay near a Fortnight in the Coal-House Prison in the Stocks, with Irons upon his Legs. Then he was carry'd to the Lord Chancellor's, and there chain'd to a Post two Nights, afterwards he was sent to the Tower, where he was scourg'd with Whips.

The Period of his Sufferings being come, he was carried to *Smithfield*, and fastened to a Stake; where the Fire having half consumed his Arms and Legs, it was said, and the Report has been received with great Reverence, that he call'd to the Papists then present, and spake these Words to them with an audible Voice:

“ Ye look for Miracles, and here now ye
 “ see a Miracle; for in this Fire I feel no more
 “ Pain, than if I were in a Bed of Down;
 “ yea, it is to me as a Bed of Roses;” and
 having

having thus said, He sweetly fell asleep in the Lord.



WILLIAM TINDALL.

AS Mr. *William Tindall* bore a great Part in promoting the Reformation, it is presum'd, that it may not be unacceptable to the godly Reader, to be here inform'd in the edifying Story of this learned Man, who in these Times translated the Holy Bible into *English*; tho' not having suffer'd in *England*, the Account of this Martyr will not in Strictness fall within the Subject of the present Narrative.

Mr. *Tindall* was bred up from a Child in the University of *Oxford*, where he improved in the Knowledge of Languages and the liberal Arts, but more especially apply'd himself to the Study of the Scriptures; upon which he privately read Lectures to some of the Students of *Magdalen College*.

Being thus enter'd upon his Christian Warfare, he soon met with sundry Troubles and Persecutions, which he resolved to sustain with Patience; publishing the Word of God, and defending its true Meaning, against the carnal Interpretation of the Papists, and shewing the Necessity of attaining the Knowledge of it; which a Popish Doctor (once disputing with him) so far deny'd, that he
said,

said, *It was better to be without God's Laws than the Pope's*; to whom Mr. *Tindall*, being mov'd with godly Zeal, made Answer, that he defy'd the Pope and all his Laws; and added, that if God spared him Life, he would cause a Boy that drives the Plough, to know more of the Scriptures than that Popish Doctor.

This Promise, in Time, he took Care to perform, by translating the Word of God into *English*, from the *Greek* and *Hebrew*; being moved to undertake it upon the following Considerations.

That except the Scriptures were so plainly laid before the Eyes of the Laity in their Mother-Tongue, that they might see the Process, Order, and Meaning of a Text, it would be impossible to secure the right Interpretation of it, against the carnal Glosses of the Church of *Rome*; forasmuch as the Popish Doctors would sometimes darken the right Sense of a Text with Arguments of Philosophy; sometimes with worldly Similitudes, or the seeming Reasons of natural Wisdom; sometimes with perplexing Allegories; so that tho' a Man felt in his Heart, and was sure that all they had said was false; yet without having the whole Scripture laid before him, as it were in one View, one could not solve or unfold their subtle Riddles.

He first began with the New Testament, which he finish'd in the Year of our Lord 1527; sojourning at that Time in *Flanders* and *Germany*, where he conferr'd with *Luther* and

and other learned Men; soon afterwards he translated the Five Books of *Moses*, with the Assistance of Mr. *Miles Coverdale*, who being a Man of accurate Knowledge in the *Hebrew*, was employ'd in all the other Versions of the Bible, which were made during the Reign of King *Henry VIII*.

When Mr. *Tindall* had finish'd the New Testament, he added an Epistle to the latter End of it; wherein he desir'd all learned Men to compare the Translation with the Original, and to amend what they found amiss.

This Invitation, tho' it betoken'd a sincere and honest Heart in Mr. *Tindall*, was rejected by the Papists with great Scorn; they said, that there were a thousand Heresies in the Translation; that it was not to be corrected, but utterly suppress'd; others said, that it was impossible to translate the Scriptures; others said, that it was contrary to Law, and that it would make the People Hereticks, or encourage them to take up Arms against the King. All which may be found in Mr. *Tindall's* Preface before the First Book of *Moses*.

This Leaven wrought upon the Mind of the King, and soon imbitter'd him against the Work, and accordingly a Proclamation was issued against the Reading of *Tindall's* Testament, with all his other Books, as the *Enchiridion Militis Christiani*: The Original of which was written by *Erasmus*: *The Obedience of a Christian*; *the wicked Mammon*; *the Practice of Prelates*, &c.

Mr.

Mr. *Tindall's* Bible being thus suppress'd, it was judg'd expedient to publish it under the Name of *Thomas Matthews*, and to perfect it with certain Notes in the Margin, as also with the Translation of the Residue of the *Apocrypha*, which had been omitted by Mr. *Tindall*; and this Bible, through the Means of my Lord *Cromwell* and Archbishop *Cranmer*, was approv'd of by the King; and a Line in red Letters was added to the Title with these Words: *Set forth with the King's most gracious License.*

Such as call'd it Heresy, to make any Translation at all of the Bible into a vulgar Language, (which indeed is the general Doctrine of the *Romish* Church) could not but be offended at this Book; when, besides the Translation of the Bible, there was a Table added to it, of such Texts as rectify'd the Errors of the *Romish* Church, concerning the Lord's Supper, and justify'd the Marriage of Priests: And it was here also said, that the Doctrine of the Mass was not to be found in the Scripture. It was not therefore long before the Sale of this Bible was restrain'd, as well as of the other, notwithstanding it had obtain'd the King's License.

The Reformers, under this Perplexity, resolv'd on Printing another Translation at *Paris*, without Comments, or any of the exceptionable Articles, which before had given Offence; and obtain'd the King's Letters to the *French* King, to countenance and license the Undertaking.

This

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This was about the Year 1537, when Dr. *Bonner* was the King's Ambassador at the *French* Court; to which Station, he had been promoted by the Interest of my Lord *Cromwell*, who esteem'd him as a Person of Worth, and a zealous Asserter of the Word of God; and in the next Year procur'd his Nomination to the Bishoprick of *Hereford*, and within few Months after to the See of *London*; to both the same Year 1538.

Bonner appear'd so zealous for the printing of this Book, or rather for his own worldly Advancement, by recommending himself to my Lord *Cromwell*, that there was scarce a Day but he invited the Printers to dine and sup with him: He visited the Press, that he might himself see the Work go forward: He would stay with them the greatest part of the Day: And he himself caused the Workmen to print a New Testament in *English* and *Latin*, of which he took a great Number, and distributed them among his Friends.

The Printers proceeded in this Work till the whole was finish'd, and two thousand five hundred Bibles were printed under the Correction of *Miles Coverdale*.

But the *French* on a sudden taking a Pre-
tence of quarrelling with the Printers, the Bibles were all seized at *Paris*; and an Order was issued for burning them. However, some few of them were recover'd, which the *English* taking with them to *London*, re-printed, making several Impressions of them.

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This Bible continu'd to be read and allowed of, till the Downfal of my Lord *Cromwell* *; at which Season, *Bonner's* Affection for the Gospel, and Gratitude to *Cromwell*, ceased both at once; for as he was heard to call *Cromwell*, the next Day after his Disgrace, *lewd and vile Heretick*; so he join'd with *Winchester*, his own sworn Enemy, to obtain the Prohibition of this Bible; against which the chief Matter of Objection was, that tho' the former Notes of *Thomas Matthews* were omitted in it, yet there were sundry Marks, or Hands, with a pointed Finger, inserted in the Margin, to signifie, that there ought to have been Notes in those Places. After this, there was no Translation of the Bible allowed of during *King Henry's* Reign.

Yet there was an Act, which pass'd in the Year 1543, by *Cranmer's* Interest, that Bibles (not of *Tindall's* Translation) might be received: But *no ordinary Woman, Artificer, Apprentice, Journeyman, Serving-Man, Husbandman, or Labourer, might look in it.* Neither did Bishop *Gardiner* seem wholly averse to an Undertaking of this Nature; but it was even then plain, that he could be no Favourer of the Design, for he requir'd a Condition in the Performance of it, which would have made it almost ineffectual.

He said, that there were many Words of such Majesty in the *Latin* New Testament, that

* In the Year 1540.

that they ought not to be translated, but must stand in the *English* Bible as they were in the *Latin*, and gave in about a hundred of them; the Catalogue began with these; *Ecclesia, Pœnitentia, Pontifex, Elementa, Sacramentum, Adorare, Simulacrum*. By keeping of which two last Words in *Latin*, (*Adorare, to worship; Simulacrum, an Image*) it is manifest, he could have no other Intention than to prevent the People from discerning the visible Opposition which lies between the Scriptures and the *Roman Church*, in the Matter of Images.

And it might be judg'd, from a Transaction of the same Year, 1543, that *Bonner* (tho' he had forsaken my Lord *Cromwel*) might nevertheless have favour'd a Translation of the Bible, wherein the Encroachments of Popery are so easily descry'd. At least it appear'd from what happen'd this Year at *Marseilles*, that *Bonner* had no great personal Respect for the Pope*, nor the Pope for him: For being sent by the King with a sharp Message to the Pope, who was then at *Marseilles*, he deliver'd it in such railing Terms, and with so much Fury, that the Pope talk'd of having him thrown into a Cauldron of melted Lead, and burning him alive: upon which he made his Escape.

Mr. *Tindall*, not daring to return to his Native Country, continued beyond Sea, proposing there to enjoy his Life and Liberty, and to plant the Word among the *English* Merchants

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in

in *Flanders*, by many of whom he was revered as an Angel or Messenger of God: Yet being elected to glorifie God by Martyrdom, he at length suffered that Death, which he thought to avoid by sojourning beyond Sea; (a false Man, who seem'd to have come on Purpose from *England*, to gather Matter of Evidence against him, having informed the *Flemish* Government of the Cause of his Exile.)

When the News was brought to *England*, that Mr. *Tindall* was arrested, the Government forthwith reclaim'd him; not so much to rescue him from Bonds, for those might have been prepar'd for him in *England*, but because the Emperor and the King were at that Time upon captious Terms.

There was at first no great Difficulty made to the Demand of surrendring him; only the Lord of the Castle of *Filford*, where he was imprison'd, said, that the *English* had lately put some of their Country-men to Death in *Smithfield*; to which the Messenger answer'd, they were Anabaptists; and if his Lordship, or any other noble Lord, had writ for them, they had been surrendred to him.

But the Popish *Judas*, who had been sent to work his Ruin, still pursuing him, and also alledging, that the Messenger, whose Name was *Pointz*, was himself an Heretick, and had harbour'd and entertain'd the Prisoner at his House at *Antwerp*; and that all this Stir in Behalf of the Prisoner was owing to him: *Pointz* was himself apprehended, and put to great Trouble, and kept long in Prison, from whence at length he made his Escape.

Mr. *Tindall* was at length condemned and brought to the Stake, in vertue of a Decree of the Diet of *Augsbourgh*; and having there pray'd to the Lord with great Fervor and Zeal for the King of *England*, that God would open his Eyes, he received the Crown of Martyrdom, having first, during his Imprisonment, converted his Keeper, and the Keeper's Daughter, with others of his Household.

And all that were conversant with him in the Castle, where he was imprison'd, bare this Testimony to him, that if he were not a good Christian, they could not tell whom to trust; for he strictly conform'd himself in all his Conversation to a divine Remark he had made, which is to be found in one of his Letters, that as Lowliness of Heart makes us acceptable to God, so Meekness of Words engages the Affections of Men: The Emperor's Attorney likewise gave him this Character, that he was *Homo Doctus, Pius & Bonus*, a learned, pious, and good Man; shewing, that he look'd upon him only as condemned by Reprisal; and that tho' he promoted it, he was grieved at the Sentence.

ANN ASKEW.

THE last of the Martyrs of this Reign, which shall be mentioned in the present Collection, is Mrs. *Ann Askew*.

Mrs. *Ann Askew*, or *Aiscough**, a Person of a noble Birth, and wealthy Circumstances, of a sharp Wit, and great Knowledge in the Scriptures, fell a Victim to the bloody Inquisition, which was raised against the Professors of the Gospel in the Year 1546, and was one of the first that suffered for bearing Testimony against the absurd Doctrine of Transubstantiation; *Bilney*, *Bayfield*, and *Baynham*, having not been try'd upon that Article.

She suffered under the Reign of a Prince, who, rather in Opposition to the Pope, than to Popery, set up himself as the Infalible Guide of Truth, shewing no Favour to the Protestants, (as it would seem) upon any other Consideration, than as he knew them to be ready to joyn with him in rejecting the Pope's Authority, which, for Conscience Sake, they could not submit to.

So that when for the same Reason they could not agree to the Doctrine of Transubstantiation, or the Use of private Masses, and auricular Confession, they were adjudged to be burnt by Laws of the Pope's Procurement, tho' at that Time not by the Pope's Authority; for the King, by his Book against *Luther*, had so far engaged himself in a Defence of the Errors of Popery, that it became afterwards highly difficult for a Man of his inflexible Spirit to renounce them. And it might not have lessen'd his Inclination to adhere to them, that Pope

Leo

* Her Husband's Name was *Kime*; of whom no other Mention is found, but that he was unkind to her, and deserted her in her Afflictions.

Leo had said, that it appeared, he had been assisted by the Holy Ghost, in drawing up that Book against *Luther*.

Tho' it be probable, that had it not been for this Cause, and his Apprehensions of the Council that was to meet at *Trent**, and some other worldly Considerations, he might have been induced, in his great Learning and Wisdom, in which no Prince of his Time excelled him, to shew greater Favour to the Gospel; and so much the more, as it is credibly reported, that the King made this Answer, when a Remonstrance was read to him against the *Romish* Religion, if a Man should go to pull down an old Stone Wall, and begin at the Foundation, the upper Part thereof might chance to fall on his Head.

Now Mrs. *Ann Askew* being examined upon the several Articles of Transubstantiation, private Masses, and auricular Confession, which the King required all Men to believe on Pain of Death; and either declining to answer at all, or making sharp and ingenious Replies; which gave her Adversaries no Advantage over her: She was sent by the Lord Mayor of *London* to the Compter, declaring he would not admit her to Bail.

In one of her Examinations, the Bishop's Chancellor rebuk'd her for quoting and dealing in the Scriptures: For St. *Paul*† (he said) forbade Women to talk, or to speak of the Word of God. She answered him, that she knew St.

C 3

Paul's

* The Council of *Trent* was open'd the next Year 1547.

† 1 Cor. xiv. 34.

Paul's Meaning as well as he; the Words containing only a Prohibition for Women to teach in the Congregation: She then ask'd him, how many Women he had seen go into the Pulpit and preach? He said, he never saw any. Then, reply'd she, you ought not to find Fault with poor Women, except they transgress the Law.

When she was ask'd, whether it was true, that she had said, that she had rather read five Lines only in the Bible, than hear five whole Masses in the Temple: She confessed, that she had said no less; tho' not in Dispraise of the Epistles, or the Gospels, (which are contain'd in the Mass) but because the Bible did greatly edifie her, and the other nothing at all (being pronounced in *Latin*); for, as we find, saith she, in 1 Cor. xiv. 8. *if the Trumpet giveth an uncertain Sound, who will prepare himself for the Battle?* When she declined to answer Bishop Bonner upon this Question, whether the Scriptures do say, that the Bread in the Sacrament is the Body of Christ? Repeating often, that she believ'd as the Scriptures taught her, He ask'd her, Why she return'd her Answers in such few Words? To this she said, That a *Woman of few Words is a Gift of God*; taking her Answer from *Ecclus. xxvi. 14.*

In her last Examination, the Lord Chancellor *Wriothesly* ask'd her Opinion concerning the Sacrament of the Altar; and the Bishop of *Winchester*, Dr. *Gardiner*, not being satisfy'd with her Answer, and requiring her to speak more directly to the Point, she reply'd, She would not *sing a new Song to the Lord in a strange Land.* The Bishop said, She spake in Parables.

Parables. She answer'd, It was best for him; for if she shewed the open Truth, he would not accept it. When the Lord *Lisle*, and Lord *Essex*, requir'd her to confess the Sacrament to be Flesh, Blood, and Bone; she said to my Lord *Lisle* and Lord *Parr* (who was likewise present) That it was a great Shame for them to counsel contrary to their own Knowledge. To which they answer'd, *They would gladly all Things were well.* Winchester said, That he would speak with her familiarly. So, said she, did *Judas* when he betrayed the Lord. Then he desired to speak with her alone: But that she refused. He asked, why? Because, said she, in the Mouth of two or three Witnesses every Matter should be heard, after the Doctrine of Christ and the Apostles, *Matt. xviii. 2 Cor. xiii.* The Lord Chancellor examined her again about the Sacrament: She ask'd him now, *How long he would halt between both?* He said, He would fain know where she found that: She said, in the Scripture, *1 Kings xviii. 21.* with that he went out of the Court; and the Bishop told her, That she should be burnt: She answer'd, That she had searched all the Scriptures, yet could not find, that Christ or his Apostles had put any to Death.

She was afterwards put to the Rack, in Order to oblige her to confess from whom she had received Relief whilst in Prison; and because she lay still, and did not cry, my Lord Chancellor, and one Mr. *Rich*, took the Pains to rack her with their own Hands, till she was nigh dead; (having first ask'd her, if she

was with Child? To which she answer'd, that they need not spare her for that) which Punishment the Chancellor inflicted upon her himself, because he thought that Sir *Anthony Knevet*, Lieutenant of the Tower, had been too gentle to her when she was rack'd before. And it is probable, that they were the more earnest to find out such Persons as gave her Comfort and Succour, because the King was desirous to know, who these Persons were*: Which being told *Ann Askew* in this manner, viz. That the King was informed, that she could name a great many of her Sect, if she would; she answered, That the King was as well deceived in that Behalf, as dissembled with in other Matters. When the Lieutenant caused her to be loosed from the Rack, she fell into a Swoon: Then recovering her self, she sat on the bare Ground for two Hours, reasoning with the Lord Chancellor, and defending her righteous Cause.

The Day of her Execution being at length come, she was carry'd into *Smithfield* in a Chair, having been lamed in her Feet by the Torments she had suffer'd in the Tower. When all Things were prepar'd for the Fire, Dr. *Shaxton* preached the Sermon; who, when he spoke right, *Ann Askew* took Notice of it, and told the People, he said well; when he said amiss, there, said she, he misseth, and speaketh with-

* It was supposed, that Queen *Katherine Parr* gave her Countenance. (*Gardiner* afterwards accus'd the Queen of it to the King) She had likewise a Friendship with the Lady *Hartford*, and others of the Court Ladies.

without Book. Then my Lord Chancellor who was present, sent her Letters of Pardon from the King, if she would recant; but she refused to look upon them, and said, that she came not thither to deny her Lord and Master. Whereupon the Lord Mayor crying out, Let Justice be done; and the Fire being kindled, she was soon encompassed in the Flames, where she gave up this mortal Life*, to receive a Crown of blessed Immortality. For she look'd to her self, that † *she might not lose the Things which she had wrought; but that by abiding in the Doctrine of Christ, she might receive her full Reward.*



JOHN ROGERS.

MR. John Rogers, Vicar of St. Sepulchre's in London, was the first that suffer'd Martyrdom in the Reign of Queen Mary; he was Educated in Cambridge, and afterwards chosen Chaplain to the Merchant Adventurers at Antwerp in Brabant. During his Stay there, he became acquainted with William Tindall and Miles Coverdale, by whose Conversation he attained to the Knowledge of the Holy Scriptures; and then he joyned himself with them, in Translating the Holy Bible into English.

Hearing

* In the Year 1546.

† Advice of the Elder to the Elect Lady, 2 Ep. John.

Hearing that King *Edward VI.* had * abolished the Superstitions and Idolatry of *Rome*, he return'd into *England*, and preach'd in *London*, where he soon became acquainted with *Dr. Ridley*, then Bishop of that See, who made him Prebendary of *St. Paul's*; he was also appointed Divinity-Lecturer of that Church, by the Dean and Chapter.

These Stations, with his uncommon Abilities, gave him several Opportunities of exerting his Zeal, not only for the Protestant Religion, in Opposition to Popery; but likewise for rectifying the dissolute Manners of the Court; where it soon appear'd, that the Truth of a Religion does not always evidence it self by the Justice and Integrity of the Professors of it: He beheld with Sorrow the Sacrilegious Havock which was made of the Church-Estates, which might have been so much better apply'd to the Erecting of Schools and Hospitals; (a Charity, which in many Instances has been laudably supply'd by the Piety of the succeeding Times, and particularly of the present) and accordingly he openly preach'd against, and severely rebuked the Covetousness of the then Favourites, at *St. Paul's Cross*; for which he was call'd to answer before the Council, together with other godly zealous Men, who had in like manner given their Testimony against these Practices. At which Time, it is remarkable, that my Lord *Northumberland*, a Papist, dissembled his Religion, and pretended Affection

* In the Year 1547.

Affection to the Gospel, chiefly that he might aggrandize himself and Family on the Ruins of his own Church.

Considering the Troubles that Mr. Rogers was expos'd to, even under the Government of King *Edward*, it may be said of him, that as he obtain'd a glorious Name in the Martyrology of the succeeding Reign, so he was no less distinguish'd by the Character of a Confessor in the present: And that not only for his Preaching against the Misappropriation of the Church-Estates; but for boldly accusing the * Court of their other Vices, charging them with neglecting to live after the Precepts of the Gospel, and with the little Care they took in reforming the Age, by shewing any Example themselves of true Godliness and Religion.

The pious young King having ended this Life †, after a very short Reign, and being succeeded by a *Romish* Princess, Mr. Rogers judg'd it necessary to begin early with exhorting the People to beware of the Enticements of Popery, and to stand fast to the Truth, giving them Notice of the impending Storm, and the present Danger that threatned them. This he did in a Sermon pronounc'd at St. *Paul's* Cross, where, as it is already mention'd, this Preacher of Righteousness lift up his Voice in the preceding Reign.

The Report of it being carry'd to Court, he was summon'd to appear before the Council, but

* *Knox, Lever, Ridley, Latimer, and Bradford*, had done the same.

† In the Year 1553.

but for the present no Evil ensu'd to him upon it; for, answering as a wise and discreet Man, he obtain'd his Release; yet in the same Year all Preachers having been inhibited to interpret, or hold Discourses in the Pulpit on the Word of God, except they first took out Licenses from the Lord Chancellor for so doing, he was sent a Prisoner to *Newgate*, for continuing to Preach, without having obtain'd such License. Not but that he, with others, judg'd that the Inhibition ought to have been submitted to, for the Sake of publick Peace and Order, if it had only affected some particular Persons; but, as the Case stood, they did not think themselves oblig'd to pay Obedience to it, because the whole Company of the Reform'd Preachers were by this Means silenced; and it appear'd, that this was done with no other View, than that others might have an Opportunity to seduce and deceive the Reform'd Congregations, and alienate their Hearts from the Love of the Gospel.

He was at first indeed confin'd to his own House; from whence, if he had thought fit, he might have made his Escape; and there were sundry Motives which might have induc'd him to take that Course, as a View of the desperate Condition of the Gospel at that Time in *England*; the Acquaintance he had made in *Germany*, for he had formerly been Pastor of a German Church at *Wirtembergh*; his having a Wife, and many small Children, wholly unprovided for: But he sought for a better Country, that is, an Heavenly: Resigning up the dearest Pledges of Life, to testify

testify his earnest Desire of that Country, and to make his Sufferings precious in the Sight of God.

After a long Confinement, he was often brought before Dr. *Gardiner*, Lord Chancellor of *England*, and Bishop of *Winchester*, and others in Commission with him. My Lord Chancellor ask'd him, Whether he would unite himself to the Catholick Church, and acknowledge the Pope to be Head of it; the chief Accusation against him being, that he refused to own the Pope's Supremacy, which both Houses of Parliament had unanimously submitted to.

To this Charge, Mr. *Rogers* learnedly answered from Scripture, shewing, That he could not with a safe Conscience unite himself to the Church of *Rome*, or acknowledge the Pope's Jurisdiction; alledging upon this Head, that they themselves, in the Reign of King *Henry VIII.* had utterly rejected the Pope's Authority, by preaching and writing Books against it.

Upon this they promis'd him the Queen's Mercy, as a Motive to induce him to return to Popery; to which he answer'd, by desiring he might be allow'd to explain himself, and make his Defence in Writing; but this was rejected; and to colour the Refusal, the Lord Chancellor wresting the Words of *St. Paul**, alledged, That he might not dispute with an Heretick, but rather eschew him after the first

first and second Admonition; knowing that he that is such, is subverted, and condemned of himself. To which Mr. Rogers reply'd, by disowning that he was an Heretick, and challenging them to make it appear from the Text; but in case they did, offering to acquiesce in the Canon. But they had nothing to do with such Proofs, their Arguments were Power and Violence, supported by a fierce inhuman Zeal, by the Authority and Decretals of sinful, profligate, carnal Men; by the Adversaries of Truth and Justice, *Nimrod* and Antichrist. And so he was condemned upon these two Articles, for affirming the *Roman* Catholick Church to be the Church of Antichrist, and disowning the Real Presence; and then sent to *Newgate*, in order to his Execution: Where he was not cast down, but shew'd an absolute Reliance on the Will of God, being thoroughly perswaded, that God would bow down an Ear to the Supplication of his Saints, and within a short Time re-establish his Church in Peace and Comfort; of which he gave Assurance to one of his Fellow-Prisoners, as if he had receiv'd it by Revelation, telling him, that he should live to see the Religion of the Pope, within these Realms, utterly abolish'd, and the Gospel freely preach'd again. So that when his Pardon was offer'd him, he absolutely rejected it, being fully purpos'd, that neither *Principlities*, nor *Powers*, should separate him from the Love of Christ: And to evidence the more whose Disciple he was, he pray'd at the Stake for his Enemies.

It was owing to the same Dependance on the Mercy and Providence of God, that he look'd upon his Wife and Eleven Children, as he was led towards *Smithfield*, the Place of Execution, without appearing to be mov'd; feeling inward Presages, that He, for the Love of whom he dy'd, wou'd not forsake his Family, or suffer his innocent Seed to beg their Bread; then bathing (as it were) his Hands in the Flames, he soon expir'd with these Words, *Lord, receive my Spirit; Feb. 4. 1555.* At which Time, which was some few Weeks after the Nation had been reconciled to the Pope, the Queen breath'd out nothing but Blood and Slaughter against her poor afflicted Protestant Subjects: Whereas before the Reconciliation, tho' many were imprison'd, and proscribed, and depriv'd, yet none suffered Death for Religion.

LAURENCE SAUNDERS.

MR. *Laurence Saunders* was brought up at *Eaton College*, from whence he went into *King's College* in *Cambridge*, where he continued as Scholar of the House three Years.

Shortly after he was bound Apprentice to Sir *William Chester*, a Merchant, with whom he did not continue long: For being observed to mourn in his secret Devotions, and

to be entirely addicted to his Studies, and spiritual Contemplation, it was judg'd that he had no Liking to the Occupation in which he was placed, and it thus appearing, his worthy Master gave up his Indentures; whereupon he returned to *Cambridge* to his Studies, and continued there till he was Master of Arts.

In the Beginning of the Reign of King *Edward*, having obtained a License to preach, he acquitted himself so well, that he was appointed Divinity-Lecturer in the College of *Fotheringay* in *Northamptonshire*; where he adorn'd his Character, and edified his Flock, by his exemplary Life and Soundness of Doctrine, by his Vigilance in instructing the Ignorant in the true Knowledge of God, and an undaunted Zeal in opposing and silencing the Adversary; whom he was the better qualify'd to contend with, by reason of his great Skill in the *Greek*; to which he also join'd the Study of the *Hebrew*; searching through these Keys of Divine Knowledge, the true Sense of the Word of God; which he solely delighted in, and made the only Business of his Life.

The College of *Fotheringay* being dissolved, he was sometime after presented to the Parish of *Church-Langton* in *Leicestershire*; where he always resided, teaching diligently, and keeping a liberal House, from whence he was orderly call'd to take the Benefice of *Allhallows Breadstreet*, in *London*. Yet he did not resign the Parish of *Church-Langton*, least it should fall into the Hands of a Papist.

As

As he was going towards *London*, to visit his Flock at *Allhallows*, a Privy-Counsellor overtook him, and ask'd him, Whither he went? He answer'd, To his Cure in *London*, to instruct the People according to his Duty. The Privy-Counsellor advis'd him not to preach there, or at all to come at them. To this Mr. *Saunders* reply'd, How, Sir, shall I be then discharg'd before God, if any be sick, and desire Consolation, or want good Counsel, or need Instruction, or fall into Error, or be seduced by false Doctrine?

Did not you preach, said the Privy Counsellor, in *Breadstreet*, on such a Day? I did so, reply'd Mr. *Saunders*, that is my Cure: And to Morrow, if you please, you may hear me again at the same Place; where I will confirm, by the Authority of God's Word, the Doctrine I then taught, and whatsoever before that Time I preached. I would, said the Privy-Counsellor, advise you to forbear it. If you can, reply'd Mr. *Saunders*, forbid me by any lawful Authority to cease, then I must obey it. Nay, replied the other, I do not forbid you, I only advise you to it for your own Safety.

This Advice which was given him by the Privy-Counsellor, did indeed seem to proceed from some Concern for his Safety; but this Consideration could have but little Weight with a Man, who was so united to Christ, and so crucified to the World, that nothing seem'd to him safe or eligible, but that very Cross which he was advis'd to decline.

And therefore the next Day, which was *Sunday*, in the Forenoon, he preached a Sermon in his Parish on the Words of St. Paul, 2 Cor. xi. 2, 3. *I have Espoused you to one Husband, that I may present you as a chaste Virgin to Christ: But I fear least by any Means, as the Serpent beguiled Eve through his Subtilty, so your Minds should be corrupted from the Simplicity that is in Christ.*

From which Words he recited the Sum of the true Christian Doctrine, by which he had Espoused them to Christ, to receive of him free Justification through Faith in his Blood.

The Popish Doctrine he compared to the Serpent's beguiling; and least they should be deceived by it, he shewed them the manifest and clear Difference between the Service of the Church, set forth by King *Edward* in the *English* Tongue, and the Popish Service in *Latin*: The first, he said, was good, and agreeable to the Word of God, 1 Cor. xiv. and conformable to the Primitive Church: The other, he said, was Evil; and tho' it had some good *Latin* Words in it, yet it was like a little Honey mix'd with a great deal of Poison, to make them drink it all up.

This was the Sum of his Sermon; but coming in the Afternoon to preach again, he was seized by an Officer of the Bishop of *London*, and carried before him; where the Privy-Counsellor abovemention'd, stay'd to accuse him of Treason, in violating the Queen's Proclamation. The Bishop and his Chaplains likewise accused him of Preaching
Here-

Heretical Doctrines in his Sermon, as also for labouring to stir up the People to Sedition; and the Bishop, after laying many such grievous Things to his Charge, turned him over to the Bishop of *Winchester*; who, after some Time examining him, and asking him, How it happen'd, that notwithstanding the Queen's Proclamation to the contrary, he had undertaken to preach?

Mr. *Saunders* denied not that he had preached; but said, that forasmuch as he saw perilous Times now at Hand, he did but (according as he was admonished and warned by *Ezekiel* the Prophet) exhort his Flock and Parishioners, to persevere and stand stedfastly in the Doctrine which they had learned; saying also, that he was moved and excited thereunto by that Place of the Scripture, wherein the Apostles justify themselves by obeying God rather than Man. * *Whether it be right in the Sight of God, to hearken unto you, more than unto God, judge ye.* And that by Preaching he had discharg'd his Conscience.

A goodly Conscience surely, said the Bishop: According to this your Conscience, or Opinion of Things, you look upon the Queen as a Bastard, or mis-begotten.

Mr. *Saunders* answered, We do not say that the Queen is base, or mis-begotten, or in any wise countenance such Notions; but as for this Charge, let such take Care, whose

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Writings are yet in Being, to the great Reproach and Shame of the Authors; meaning the Bishop himself; who had before (to obtain the Favour of *Henry VIII.*) written, and publish'd in Print, a Book, entitled, *True Obedience*: Wherein he had openly declared *Queen Mary* to be a Bastard.

At this the Bishop being displeas'd, order'd him to be carry'd to Prison; where being brought, and having been detain'd a long Time, he learnedly answer'd and clear'd himself, in Letters address'd to the Bishop, of all that was unjustly laid to his Charge. But as to his Religion, he still persisted boldly to bear Testimony to it, declaring a firm and unshaken Reliance on the Truth of it; and saying with *St. Paul, Acts xxiv. 14.* *This I confess, that after the Way which they call Heresie, so worship I the God of my Fathers, believing all Things which are written in the Law and the Prophets, and have Hope towards God.*

When some of his Friends interceded for him, and had almost obtained his Liberty, he was so resolv'd to glorify God by his Death, that he prevail'd on them to desist from their Suit, complaining of their Want of Friendship, who would so sorely hinder him from *running the Race which was set before him*, forbidding his Wife to exhibit any Petition for his Releasement; charging her to thank a certain Person, who had exhorted him to prepare for his Journey, as a most sweet and comfortable Remembrancer; bewailing, that he had few such Friends; and

and saying, that this was the greatest Friendship.

He also writ a pious Letter to Archbishop *Cranmer*, Bishop *Ridley*, and Bishop *Latimer*, his Fellow-Sufferers in Bonds for the Testimony of *Jesus*; in which, after putting them in Mind, that they were as a *Tower upon an Hill*, a *Candle on a Candlestick*, a Spectacle both to Angels and Men, he comforteth them in these Words of the Scriptures, *I believed, and therefore have I spoken; we also believe, (saith he) and therefore speak**; adding, *† If we be dead with Christ, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us.*

The Lord Chancellor threatning him with Death, if he would not recant: He answered, Welcome be it to me, whatsoever is the Will of God; if it be his Pleasure that I should live, then I make Choice of Life; if Death be my Lot, I have learned to die.

Whereupon being Excommunicated, and delivered to the Secular Magistrate; he was in Prison degraded of his Priest's Orders by Bishop *Bonner*; and then sent under a Guard to *Coventry*, in Order to his Martyrdom.

When he was on his Way to *St. Alban's*, one *Mr. Grimoald* came to visit him. *Mr. Saunders* knowing this *Grimoald* to be but a luke-warm Christian, took a Cup in his Hand,

D 3

and

* 2 Cor. iv. 13.

† 2 Tim. ii. 11, 12.

and demanded, If he would pledge him of the Cup he would begin to him; whereat *Grimoald* shrugging up his Shoulders, said, Yes, yes, of that Cup in your Hand, but not of the other you mean. Well, said *Mr. Saunders*, my dear Lord Jesus Christ hath begun to me of a more bitter Cup than mine is likely to be; and shall not I chearfully pledge my dear Saviour? No doubt but I will, let others do as they please.

When he came to *Coventry*, he was put into the Common Goal, where he Preached to, and instructed the Prisoners. The next Day, when he was brought into the Park without the City, he fell flat on his Face, and pray'd; then rising up, he fell again on his Knees, and prayed; then embracing the Stake, he said, Welcome Cross of Christ, welcome everlasting Life. And so being fasten'd to the Stake, and the Fire kindled, he chearfully resign'd up his Soul to his heavenly Redeemer*, *longing to be dissolved, and to be with Christ*; whose Church, as he had edify'd by the Truth of his Doctrine, and an Holy Life, so he now propagated it by his Blood: Tho' they *Fools* accounted his Life *Madness*, and his End to be without Honour.†

JOHN

* Feb. 8. 1555.

† Wisd. v. 4.

JOHN HOOPER.

MR. *John Hooper* was a Student and Graduate of the University of *Oxford*, where he apply'd himself to a diligent Search of the Holy Scriptures, join'd with earnest Prayers, that God would enlighten his Understanding, and guide him in the right Way.

On the Publication of the six bloody Articles *, he was soon compelled by Persecution to leave the University, and afterwards the Kingdom; and as he was flying from City to City, he came at length to *Zurich* in *Switzerland*, where he married a *Burgundian* Woman, and sojourned a considerable Time, applying himself to the Study of the *Hebrew*.

When King *Edward* succeeded to the Crown, it pleased God, in his Mercy, to give Peace to his Church. Hereupon Mr. *Hooper* forthwith resolv'd to return into *England*, to forward the Work of the Lord. But at his taking Leave of Mr. *Bullinger*, a renowned Protestant Divine of the City of *Zurich*, who had treated him, during his Abode in that Place, with singular Affection and Humanity; he prophesied, as it were, his future Sufferings, and what kind of Death

D 4

he

* In the Year 1539.

he should die; telling Mr. *Bullinger*, that he should live to hear of his being *burnt to Ashes*; tho' about that Time there was no Appearance of the Change that afterwards happen'd.

As his sole View in returning to his native Country, was to give a helping Hand towards establishing the Gospel, he apply'd to his Vocation in the City of *London* with great Diligence, labouring indefatigably in the Vineyard of the Lord, preaching constantly, most Times twice a Day, at least once a Day, and never failing: And the People resorted daily in great Companies to hear his Voice, as it were the sweet Sound of Melody; tho' in his Sermons he sharply corrected, and inveigh'd against Sin, and the Iniquity of the World; but the Purity of his Manners, and Pregnancy of his Wit, gave an irresistible Authority and Force to his divine Discourses.

He was soon made * Bishop of *Gloucester*, and then of *Worcester*, holding both Bishopricks at once, through a particular Incident of the Times, but entertaining some Scruples with Regard to the Apparel and Ceremonies which were used in those Times, at the Consecration of Bishops; he humbly apply'd to the King to dispense with his using of those Rites and Vestments, of which, in the Tenderness of his Conscience, he had conceived a Dislike.

His

* In the Year 1550.

His Petition was immediately granted, and his Majesty sent a Letter to the Archbishop of *Canterbury*, and other Bishops, for the Dispensation of *John Hooper*, Elected Bishop of *Gloucester*, abovemention'd; declaring, that by the Advice of his Council he had promoted him to that Bishoprick, being a Person of Discretion, ready Utterance, and good Life; of great Knowledge, deep Judgment, and long Study, both in the Scriptures and *other Learning*.

The Bishops notwithstanding stood earnestly in the Defence of the Ceremonies, alledging, That the Fault was in the Abuse of the Things, and not in the Things themselves; and refusing to comply with the Order, express'd themselves with some Warmth against the Bishop Elect, who at length submitted to his godly Brethren; yet upon this Condition, that he should only at some Times appear in the Pulpit in his Episcopal Vestments.

The Discord which arose upon this Matter, was not altogether allay'd, till the Persecution of the succeeding Reign; when Bishop *Ridley*, and Bishop *Hooper*, being both of them in Bonds for the Sake of the Gospel; the former wrote a Letter to Bishop *Hooper*, in which he explains himself upon these Matters as follows :

“ My dearly beloved Brother and Fellow-
 “ Elder, whom I reverence in the Lord,
 “ pardon me, I beseech you, that since your
 “ Captivity and mine, I have not saluted
 “ you by my Letters: Whereas I do indeed
 “ confess,

“ confess, that I have received from you
 “ (such was your Gentleness) two Letters at
 “ different Times; but yet at such Times, as
 “ I could not be suffered to write unto you
 “ again; or if I might, yet was I in doubt,
 “ how my Letters might safely come unto
 “ your Hands: Howsoever, in Times past,
 “ in certain By-matters and Circumstances of
 “ Religion, your Wisdom, and my Simpli-
 “ city, (I grant) have a little jarr’d; each
 “ of us following the Abundance of his own
 “ Sense and Judgment: Now, I say, be you
 “ assur’d, that even with my whole Heart,
 “ (God is my Witness) in the Bowels of
 “ *Christ*, I love you in the Truth, which
 “ abideth in us; and, as I am perswaded,
 “ shall, by the Grace of God, abide in us
 “ for evermore.”

But to return to Bishop *Hooper*; he go-
 vern’d his Bishopricks both at once, as it
 were one Family, going about incessantly to
 the Towns and Villages of his Jurisdiction,
 to Preach, and instruct his People.

The Time that he had to spare from
 Preaching, he spent, either in visiting Schools,
 or hearing publick Causes, or in private
 Study and Prayer.

His Palace appear’d, as if it were a Church,
 or Temple: There was not any Corner of
 it without some Savour of Vertue, or worthy
 Example; his Domesticks being continually
 occupy’d in Reading the Scriptures, or some
 good Conversation.

His Custom was to relieve a certain Num-
 ber of poor People every Day with a Dinner;
 whom

whom either himself, or Deputies, examin'd about the Lord's Prayer, the Articles of their Faith, and the Ten Commandments; then he sat down to Dinner, and not before.

The first Question he was ask'd, when brought before the Commissioners to be examin'd *, was, Whether he was married? To which he answered, Yes, my Lords, and will not be unmarry'd, till Death unmarry me. Upon which Bishop *Tonstall*, and *Smith*, one of the Clerks of the Council, called him Beast: And the Bishop of *Winchester* said, That all Men might live chaste (or without Marriage) if they would; quoting the Text, *Matt. xix. 12.* that some had *made themselves Eunuchs for the Kingdom of Heaven*. Bishop *Hooper*, in Answer to this, read the preceding Verse; *all Men cannot receive this Saying, save they to whom it is given*; adding, that it likewise appeared by the old Canons, called the Decrees, that Marriage was not forbidden to Priests. Whereupon, to confute him, *Winchester* sent for the *Clementines*; but *Hooper* said, that was not the Book he named.

Here Judge *Morgan* railed at him for the Severity of his Discipline at *Gloucester*; and said, there was never such a Tyrant; a Charge, which, with Hatred and ill-Will, is always the Portion of the active and godly Magistrate: From which the Bishop was so far from expecting to be exempted, that he declared

* August 1553.

declared it to be a Folly for any Man professing Christ truly, *or truly acquitting himself of the Duties of a Christian*, to look for the Love of the World.

He was afterwards ask'd, Whether he believed the Corporal Presence, and what Authority moved him not to believe it? To which latter Part of the Question he made this Answer: *Quem oportet cælum suscipere usque ad tempus restorationis omnium*; "Whom the Heavens must receive, until the Times of the Restitution of all Things; meaning, that if Christ were to abide in Heaven till the restoring of all Things, then could he not be Corporally present at the Altar.

As he was going to the Compter-Prison, and perceiving that Mr. Rogers was led after him, he turned about, and said to this Effect: Come, Brother Rogers, must we two take this Matter first in Hand, and are we to be the first Sacrifice? Yes, answered Mr. Rogers, by God's Grace. Then doubt not, said the Bishop, but God will give us Strength to undergo the Trial.

The Sheriff then ask'd him, How he came to answer so warmly and hastily to the Bishop of *Winchester*? Sir, said he, I was not at all impatient, I was only earnest in my Master's Cause.

When it was told him, that he was to suffer at *Gloucester*, he lift up his Eyes and Hands, and said, that he praised God, that it seem'd meet to him to send him to suffer among that People, since by being Witnesses of his
Martyrdom,

Martyrdom, they would be confirm'd in the Truths he had taught them; and that he did not doubt, but the Lord would give him Strength to support his Sufferings to his Glory.

When he was brought to his Lodgings at *Gloucester*, after taking some Repose, he continued in Prayer till the Morning. Then he desired to go into the next Chamber, (for the Guard were also in the Chamber where he lay) that there being solitary, he might pray and talk with God.

In the Afternoon, a certain Youth that was blind, after much Importunity, obtained Leave of the Guard to speak with him.

This Youth not long before had suffered Imprisonment at *Gloucester* for confessing his Faith. The Bishop being informed of the Cause of his Imprisonment, beheld him steadfastly, and (the Tears appearing in his Eyes) said unto him; " Ah, poor Boy, God hath
" taken from thee thy outward Sight, for what
" Consideration he best knoweth: But he
" hath given thee another Sight much more
" precious; for he hath endued thy Soul with
" the Eye of Knowledge and Faith. God
" give thee Grace continually to pray unto
" him, that thou lose not the Sight which
" he hath granted thee; for then wouldst
" thou be blind in Body and Soul."

He went to the Place of Execution, as a Lamb to the Slaughter, between the Two Sheriffs of the City, leaning upon a Staff, and accompanied with the bitter Cries and Lamentation of the People: Tho' his bloody
Pet-

Persecutors conceiv'd no Remorse, nor any Sentiments of Compassion at a Spectacle so affecting; which might have moved them so much the more, as all their Proceedings against him were highly arbitrary, and particularly his Deprivation*; for the Queen took his Bishoprick from him, purely in virtue of her being *Supreme* Head of the Church; (the Pope's Supremacy having not been restored till the latter End of the next Year 1554.) which, tho' the Queen thought a sinful and Schismatical Power, when assumed by her Father, yet she was easily perswaded to use it herself against the Reformed Clergy. She alledged in her Commission a pretended Crime against him, and then, before Trial, declared his Bishoprick void; taking Advantage, that his Patent was during Pleasure (which indeed was true); but not remembring the Zeal with which he publicly asserted her Title to the Crown, while the Contest about it subsisted between her and the Lady *Jane*: Tho' he could not but foresee the fatal Consequences that must ensue upon her succeeding.

But as to these Points, † *Weston*, the Prolocutor, a fierce Man, made no Scruple to irritate and harden the Persecutors in their Violence, telling them, it matters not for a Law; we have a Commission to proceed
against

* In the Year 1553.

† Vid. The Martyr's Letter to Bishop *Farrar*.

against them; when they are dispatched, let their Friends take the Law of us.

Being come to the Stake, a Box was brought, and laid before him on a Stool, with his Pardon, on Condition he would abjure. At the Sight of which he cried, If you love my Soul, away with it.

The Fire being not well kindled, his Body did not burn all at once, but he suffered Death, first in one part, then in another; yet for some Time he appear'd as free from Pain, crying out, but not at all as under the Agonies of Death, O *Jesus*, the Son of *David*, have Mercy upon me, and receive my Soul; and these and such were the last Words he was heard to say*.

And this was the End of his Course, which tho' it was all along strew'd with Thorns and Briars, he never repin'd at his Afflictions, or charg'd God foolishly; but still vindicated the Justice of Providence in the several Trials of the Faithful. "Remember, (saith he, in Words to this Effect, in a Letter to the Brethren) "that ye be the Workmen of "the Lord, and called unto his Vineyard. Now he that has call'd us unto his Vineyard, has not covenanted with us, that the Weather should be always favourable; yet from this Observation on the Dispensations of God, he drew a Presage of the future Felicity and Peace of the Church: Shewing, that from the Fall of *Adam*, the Designs of God were

* Feb. 9. 1555.

were carry'd on thro' such mysterious Windings, that they were never so near Perfection as when they seem'd in the Eye of the World to be entirely defeated.



ROWLAND TAYLOR.

Rowland Taylor, Doctor of the Canon and Civil Law, and Minister of *Hadley* in *Suffolk*, began his Warfare against Antichrist in this manner.

One *Foster*, a Lawyer, with one *John Clerk* of *Hadley*, resolving to set up Popery in *Hadley* Church, an Altar was erected in Haste, which being beaten down in the Night, another was also built, and a Guard set upon it.

The next Day *Foster* and *Clerk* went for the Priest of *Aldam*, and brought him with them to *Hadley*, proposing then to execute their idolatrous Purpose.

Dr. *Taylor* coming to the Church, and seeing the Priest in his Robes, ready to begin Mass, and surrounded by a Company of armed Men, with their Swords drawn and Bucklers; he was moved with an holy Zeal, and vehemently rebuked the Priest, for presuming to prophane and defile the Church with his abominable Rites.

Foster upon this started up with a furious Countenance, and said to Dr. *Taylor*, Thou Traitor,

Traitor, what has brought thee here, to let and disturb the Queen's Proceedings?

To this *Dr. Taylor* reply'd, I am no Traitor, but the Shepherd whom *Christ* hath appointed to feed his Flock in this Place; wherefore I have good Authority to be here: And then turning again to the Priest, he peremptorily forbade him to poison his Flock, and commanded him, in God's Name, to go from thence, charging him moreover with acting contrary to the Law; which forbids the saying Mass at an unconsecrated Altar.

This put the Priest in a doubt, whether he had not better leave off; but *John Clerk* bid him not to be afraid, saying, Go on with your Business, for you have here a Super-Altar; (the Super-Altar is a Stone of about a Foot long, Consecrated by the Bishop, and carried by the Priests to private Houses) now the Priest upon this Encouragement proceeded, whilst *Foster*, and other armed Men, violently dragg'd *Dr. Taylor* out of the Church.

In a few Days *Clerk* and *Foster* sent an Account of this Matter to *London*, to the Lord Chancellor, (the Bishop of *Winchester*) and complained of *Dr. Taylor*: Whereupon the Bishop sent a Letter missive to *Dr. Taylor*, commanding him to appear before him upon his Allegiance, to answer to such Complaints as were made against him.

Dr. Taylor, upon Receipt of the Summons, prepar'd for his Journey; tho' his Friends were very earnest with him to have fled beyond Sea, to save his Life; which they told

him was now in great Danger, if he went to the Bishop. But he said, that he thought he had lived too long to see such Days, and rejoyc'd in the Occasion of suffering which was offer'd him.

Whereupon leaving his Cure to Sir *Richard Teoman*, a godly Priest, (who afterwards was burnt for the Truth of the Gospel at *Norwich*) he went to the Bishop of *Winchester*.

There was also in *Hadley*, one *Alcock*, a very godly Man, well learned in the Holy Scriptures, who (after Sir *Richard Teoman* was driven away) used daily to read a Chapter, and to say the *English* Litany in *Hadley* Church; him also they cast into Prison, where after a Year's Confinement he died.

But to return to Doctor *Taylor*; he set out towards *London*, attended by a Servant named *John Hull*. This Servant also advised him to make his Escape, and not to go to the Bishop, offering to attend him in his Flight, and to undergo any Perils to serve him. To this Dr. *Taylor* answered, That his Counsel was worldly, or carnal, and that he could not desert his Flock, whilst it was in such Danger: Willing him to remember, that *Christ* not only fed, but died for his Flock: This, saith he, is the Pattern, which by God's Grace I am determin'd to follow: And then speaking kindly to him, he bad him pray for him; and if at any Time he should observe him to be weak, to comfort him, and not to discourage him in his godly Purpose.

Thus

Thus they came up to *London*: Shortly after *Dr. Taylor* presented himself to the Bishop of *Winchester*; who no sooner saw him, but he reviled him with odious Names, calling him Knave, Traitor, Heretick, and Villain, and asking him, how he durst look him in the Face, and if he knew who he was?

Dr. Taylor was not dismay'd, either at the Question, or reproachful Names: And as to the Question, he answer'd, That he knew him to be a mortal Man; and then ask'd him, How he durst look a Christian in the Face, who had forsaken the Truth, and violated his Oath taken to *King Henry* and *King Edward*? But this *Winchester* made light of, calling it *Herod's Oath*, as if it had been no more than the rash Oath, which was made by *Herod*, in the Riot or Frolick of a Banquet.

Being again strictly examin'd, he was at length condemn'd, and chiefly upon these three Points; for refusing his Assent to the absurd Doctrine of Transubstantiation; for affirming the Pope to be Antichrist, and Popery to be Antichristian; and for defending the Marriage of Priests. Which last Article he learnedly maintain'd from the Writings of *St. Cyprian*, *St. Austin*, *St. Chrysostom*, *St. Ambrose*, &c. whereupon he was divested of Holy Orders.

He then made his last Will, wherein he did not forget his Parishioners, but testify'd his great Love and Care for them, by leaving them sound Advice and good Wishes, and

praying for them, that they might remain stedfast in the Faith; exhorting them for God's Sake to beware of Popery, and not to be deceived by the Appearance of Unity, which it seem'd to carry with it; for it was an Unity, not in Substance, but only in Shew; an Unity in Vanity, and not in Verity. Soon after he was convey'd to *Hadley* to be burnt.

The Sheriff of *London* carried him to the Verge of the County, and delivered him to the Sheriff of *Essex*, who, because the People pressed to see and pity him, clapt a close Hood over his Head.

When he came within two Miles of *Hadley*, he was ask'd how he did? To which he answered, that God be praised, he was never better in all his Life, since now he was almost at Home, and within a very little of his Father's House. He then enquired of the Sheriff, if he should not pass thro' *Hadley*? And the Sheriff telling him, that he should: He gave Praise and Thanks to God, that he should see his Flock before he died; calling God to witness his Love to them, and appealing to God for the Truth of the Doctrines which he had taught them; and praying that he would bless them, and keep them stedfast in his Word and Truth.

As he passed over *Hadley* Bridge, a poor Man, having five small Children with him, fell on his Knees, and calling him, Dear Father, and good Shepherd, pray'd God to help and succour him, as many a Time,
said.

said he, thou hast relieved me and my poor Children.

At *Hadley*, a Multitude of People waited to see him on both Sides of the Way; who when he came, wept bitterly, and cry'd to one another, That their good Shepherd was going to be taken from them: He told them, He had taught them God's Word, and the Truth, and that he was then going to seal his Doctrine with his Blood.

When he came to the Almshouses, he called out the Poor by their Names, and gave each of them Money.

At *Aldam* Common, the Place appointed for his Martyrdom, he seem'd as a Traveller at the End of his Journey, and thanked God that he was even at Home; and so lighted from his Horse, and with both his Hands rent the Hood from his Head.

The People observing, when he was uncover'd, that his Hair was knotted and clipt, as if it were design'd to expose him to Derision; and being mov'd at his venerable Aspect, and his long white Beard, wept again bitterly, crying, God save thee, good Dr. *Taylor*; *Jesus Christ* strengthen thee; with many such charitable Wishes.

Being chain'd to the Stake, and the Fagots set on Fire, a Man whose Name was *Warwick*, cast a Fagot at him, which struck him on the Head and Face, and made his Blood spin: Having seen from whom it came, he look'd at him meekly, and said; Ah! Friend, I have Hurt enough, what need was there of this? Immediately afterwards,

as he pray'd in *English*, in the Words of the Psalm, *Miserere*, Sir *John Shelton* struck him over the Mouth, calling him *Knave*, and bidding him speak *Latin*, or he would make him.

The Fire now raging, he pray'd fervently, and said, with his Hands lifted up, *O most merciful Father of Heaven, for Jesus Christ his Sake receive my Soul into thy Hands.* Then he stood still in the Fire without moving, (and not seeming to suffer Pain) till one *Soyce*, with a Halbert beat out his Brains.

Thus the Martyr finished his Course *, resolutely parting with House, and Brother, and Wife, and Children, for the Sake of *Christ*, who in Recompence of such Love has promis'd *Everlasting Life* †.

He parted with a Wife, who was so much the more amiable to him, as her Heart was full of godly Zeal; of which she gave a notable Instance, when she manfully cry'd against the Desecration of his Church by the Priest of *Aldam*, in the Midst of armed Enemies: But she was likewise a tender and compassionate Companion of his Afflictions, with whose Behaviour the Sheriff of *London* was so edify'd and affected, when she watch'd all Night in *St. Botolph's Church-Porch* to see her Husband pass by, that he wept apace, and asked her to go to his

* Feb. 9. 1555.

† Luke xviii. 29.

own House, and make it her Abode, promising her that she should want nothing.

We should here finish the Story of the blessed *Taylor*, were it not that there is one farther Circumstance which calls for Attention. It was no wonder, that the Jealousie of fierce Zealots should be rais'd against this Holy Martyr in particular, and that his Name should be inserted with the first, in the List of those who were mark'd out as Objects of Inhumanity and Fury, when there was not a Man in the whole Church, who had better and more discreetly acquitted himself of the Duty of a Christian Pastor, who had watch'd over and instructed his Flock, with more indefatigable Diligence, and more successful Endeavours.

For the Town of *Hadley*, of which he was the worthy Minister, as it was one of the first in all *England*, which had received the true Doctrine of the Gospel, thro' the Preaching of Mr. *Thomas Bilney*; so it continued to increase in the Knowledge of *Christ*, thro' the Care of this godly Man; under which the Word of God might be liken'd to a *Grain of Mustard-Seed*, which indeed is the least of all Seeds; but when it is grown is the greatest among Herbs, and becometh a Tree*: For there was a great Number of this Parish, Men and Women, who became exceedingly well learned in the Holy Scriptures. There were many of them who had read the

* Matt. xiii. 31, 32.

whole Bible thro', and could say a great Part of St. *Paul's* Epistles by Heart; and in any of the Controversies then on Foot, could have offered a Text from the Bible, in Defence of the Faith. Their Children and Servants were also so carefully train'd and brought up in the right Knowledge of God, that the Town did not so much appear what it really was, a Company of Cloth-making or labouring People; as a School or University of diligent Proficients in the Learning of *Christ*. And it was not in the Letter only that they were instructed; the Care which was taken of them, did not only consist in teaching them the Will and Mysteries of God; but moreover, by the Vigilance of their Holy Pastors, they became a *People zealous of good Works; giving all Diligence, to add to their Faith, Vertue,** and exemplifying and adorning their Christian Profession by the Fruits of the Spirit.



WILLIAM HUNTER.

William Hunter, a young Man, being only 19 Years of Age, and an Apprentice, was accused, upon his refusing to receive the Sacrament of the Altar at *Easter*,
in

* 2 Pet. i. 5.

in the first Year of Queen *Mary*; of which having timely Notice, and his Master being unwilling to let him stay at his House for Fear of Trouble, he went into the Country to his Father's House at *Brentwood* in *Essex*.

Now there being a Chappel in that Place, *William* went into it, to read the Word of God in a Bible which lay on the Desk. This being observed by one *Atwell* a Somner, he began a Dispute with *William*, on the Unlawfulness of Reading the Scriptures; but not finding himself able to maintain it, he flew out of the Chappel in a Fury, telling him, that tho' he was not able himself to reason with him, he would soon fetch him his Match.

He then brought to him *Thomas Wood*, the Priest of *Southwell*, who was near at Hand, who ask'd him, Sirrah, who gave you Leave to Read in the Bible, and expound it? To which the young Man answered, that he did not take upon him to expound the Bible, but only Read it for his Comfort. The Priest then reprov'd him for meddling at all with it, saying to this Purpose, That it did not become him, nor any such as he was, to be searching after that Kind of Knowledge. But *William*, who judg'd quite otherwise of this Matter, would by no means stand corrected, as if he had done wrong; and therefore he boldly withstood his Reproof, declaring to him, That he would Read the Scriptures as long as he lived: And farther told him, That it did not become him to discourage any Man from doing it; but that he was
rather

rather obliged in Duty and Conscience to exhort Men to be diligent in searching the Word. The Priest reply'd, That it well became him, to tell him what he was to do; and that he perceived him to be a Heretick. But to this the Youth said, that telling the Truth was no Mark of Heresie.

Here the Priest proceeded to an Argument, telling him, he was inform'd, That he had been meddling with the *Sixth* of St. *John*, in which Chapter *Christ* saith himself, *Except ye eat my Flesh, and drink my Blood, ye have no Life in you*; making Use of these Words of our Saviour, as a Proof of the Corporal Presence.

William answer'd, That this Sense which was put upon the Words of *Christ*, was like the carnal Exposition of the *Jews* at *Caper-naum*; who thought from these Words, that our Saviour would have given them his Flesh to eat, in the same manner as if it were some natural Food; but our Saviour corrected that Error, and said, that * *the Words which he spake unto them were Spirit and Life*.

Immediately after, the Priest informed Mr. *Brown*, a Justice of the Peace, of this Conversation; whereupon Mr. *Brown* sent for *William's* Father, (*William* himself having withdrawn, upon a Suspicion of what was intended against him) commanding his Father to produce him forthwith, or he should have no Rest at *Brentwood*; and offering him a Crown for his Trouble to go and search for him, which the poor Father refused, abhorring the unnatural Hire. He

* John vi. 63.

He went however (under great Sorrow and Discomfort) to see for him, whom *William* first descrying, he said, he supposed that he came in Search of him; and the Father confess'd it, but wept sore, and said he would return, and say, that he could not find him; the Youth said, no, but he would go with him, and save him harmless.

When he was return'd to *Brentwood*, Mr. *Brown* not doubting but that he was able to confute him, began a Dispute with him; and after some Controversy told him, that in the xxii d of *St. Luke*, *Christ* had expressly called the Bread his Body, by taking Bread, and saying, *This is my Body, which is given for you*; and therefore if he deny'd *Christ* to be Bodily in the Sacrament, he went about to make *Christ* a Liar.

The Youth, who had no need to clear himself from so harsh and unchristian a Consequence, yet meekly made Answer, That he had no such Meaning; but said, he earnestly desired to know the Mind of *Christ*. He said, that the Words in the same Verse shew'd, that the Ordinance was Commemorative, *This do in Remembrance of me*. That the Words, *This is my Body*, were spoken in Figure; that though *Christ* does call the Bread his Body, as he doth also say, that he is a Vine, and a Door, yet is not his Body turn'd into Bread, any more than he is changed into a Vine or a Door.

After this being sent to Bishop *Bonner*, he was at first try'd with soothing Words, with a Promise, that if he would there secretly recant,

recant, it should go no farther, and he should return Home without any Hurt.

This was propos'd to him as an Expedient, which it was thought he could not but comply with; but the Youth, who detested the Offer, could not be induced by any Allurement, to promise any more, than that if his Lordship would let him be guided by his own Conscience, he would keep his Conscience to himself.

But this not being the Point which the Bishop aim'd at, he then began to threaten him; (a Practice in which the Bishop was well skill'd) well, said the Youth, you can do no more than God will permit you: So likewise, when he told him, he was no Christian, but deny'd the Faith in which he was Baptized: The Youth made Answer, I was Baptized in the Faith of the Holy Trinity, the which I will not depart from, God assisting me.

After several Examinations, the Sentence of Death was at length pronounced against him. At which Time, even after the Sentence was past, the Bishop called to him, and said, if he would recant, he would give him Forty Pounds to set up his Trade; or he would place him in an Office, or make him Steward of his Household; telling him, that he had Wit, and that he liked him. The young Man answer'd, That he thank'd his Lordship for his great Offers; but as to the Condition on which they were made, namely, his recanting, he could not agree to it, till he was first perswaded from the Word of God, that he

was

was in an Error: For, said he, I cannot turn from God, upon the Hopes of worldly Advantage; for *I count all Things but Dross for the Love of Christ.*

His Father and Mother coming to him after his Condemnation, they desired heartily of God, that he might continue to the End in that good Way, in which he had begun; and his Mother said to him, that she was glad that ever she was so happy as to bear such a Child, who could be thus willing to lose his Life for the Sake of *Christ*. He told her, That for the little Pain which he should then suffer, which could last but a Moment, he was promis'd a Crown of Glory: And ask'd her, If she might not be glad of it? His Mother said, Yea; that she thought him well bestow'd, and pray'd God to strengthen him to the End.

He went cheerfully to the Place of Execution, (which was near his Father's House) where the Sheriff told him, that there was a Letter from the Queen, and if he recanted he might live; but it was far from his Heart to desire to live upon such Terms, the Tender of which rather still confirm'd him the more in his Resolution to suffer.

When he was fasten'd to the Stake, he desired the People to pray for him, as long as they saw any Life in him; saying, that he would likewise pray for them. Upon which Mr. Brown, fiercer than *the Evening Wolves*, said to him, Pray for thee, I will no more pray for thee, than I will for a Dog. To whom the young Man answer'd, Mr. Brown,
now

now you have that which you sought for, I pray God it be not laid to your Charge at the last Day ; howbeit I forgive you. Then, said Mr. *Brown*, I ask no Forgiveness of thee. But the Youth said, that if God forgave him not, he would require his Blood at his Hands.

Upon this came a Priest, and offered a Popish Book to *Robert Hunter*, a Brother of *William*, that he might present it to *William*, but the Brother refused to meddle with it.

William, when he saw it, said, Away, thou false Prophet ; beware of him, good People, and come away from their Abominations, least you partake of their Plagues.

This so angered the Priest, that he said, Look, as thou burnest now, so shalt thou burn in Hell. To which the young Man answered, in the Zeal of his Spirit, and Firmness of Truth, Thou liest, thou false Prophet, away, thou false Prophet away.

Then a Gentleman said, I pray God to have Mercy upon his Soul. To which the People mostly, with up-listed Hands, joined *Amen, Amen*. His Brother bad him to call to Mind the Holy Passion of *Christ*, and not to be afraid of Death. To which he answered, I am not afraid. He then said, *Lord, Lord, receive my Spirit* ; and immediately afterwards casting his Head into the Smoak, resigned his blessed Soul into the Hands of God *, dying for *Christ* at an Age, when

when Innocence, and an happy Inexperience of many Sins, qualify'd him (thro' the Merits of *Christ*) to be a grateful Sacrifice.

Bishop *F A R R A R*.

SOON after the Death of *William Hunter*, Dr. *Robert Farrar*, sometime Bishop of *St. David's*, was likewise call'd to receive a Crown of Martyrdom.

This godly Prelate was promoted to the Bishoprick of *St. David's*, in the Reign of King *Edward*, by the Duke of *Somerset*; during whose Administration, he governed his Bishoprick in Peace, and without Molestation. But that great Man being afterwards beheaded, the Bishop became exposed to many Troubles, and Endeavours were used to involve him in a *Premunire*. Under the Course of which Transactions, it is particularly remarkable, that one of the Articles exhibited against him, was, that he favoured and countenanced the Popish Religion; for which, with sundry Matters relating to the Management of his Bishoprick, he was cast into Prison, thro' a treacherous Combination of his own Officers, to one of whom (named Mr. *Constantine*) he had given one of the chief Places in his Diocese: So that when Queen *Mary* came to the Crown, he was found in Prison, as a Debtor to the Crown, and

and charged with having incurr'd a *Premunire*, tho' it was well known that the Process against him was vexatious and unjust.

His Condition did not mend upon the Queen's Accession, for there was a bloody Article added to the Charge of his being in Debt to the Crown, which was already given in against him, whereby, instead of being accused (as before) as a Favourer of Popery, he was now charged as an Heretical Separatist from Popery, and a Rebel to the Papal Power.

The chief Articles which were now alledged against him, run as follows: He was accused of being indebted to the Crown: Of having once abjur'd Heresy: Of having defrauded the Queen of divers Sums of Money: Of having violated his Vow, or Profession of Chastity, by entering into the State of Marriage. Of all which he clear'd himself with great Spirit and Discretion; disowning that he ever had engag'd in the Vow of Celibacy, or had ever renounced his Faith, or confess'd himself an Heretick; and insisting, that my Lord Treasurer would purge him with respect to the pretended Debts and Frauds.

He was then called upon to conform to the Church of *Rome*, and this Argument was offered to move him to it, That the *Roman* Religion was now established by Law; so that to hold out any longer against it, was resisting the Authority of Queen and Parliament.

This would have been indeed an Argument of great Weight, had the Law which established Popery been agreeable to the Word of God,

God, which is still a superiour Law: But in the present Case, where only Iniquity was established by Law, it could not be a Means to shake his Faith, nor indeed was it; for he rejected all the Proposals which were made to him, equally neglecting Favour and Menace, and declaring against holding any Conformity with an idolatrous Sect.

Having thus explain'd his Resolution, Sentence was, in Effect, pronounced against him at *London*; yet for some Reasons not well known at this Time, he was sent to his Bishoprick, to receive his final Condemnation.

Here *Henry Morgan*, who then pretended to be Bishop of *St. David's*, presided as his Judge; who having * devis'd two Questions against his Life, proposed them to him as follows.

First, Whether he believed the Marriage of Priests, to be warrantable by the Laws of God, and Holy Church?

Secondly, Whether he believed, that in the Sacrament of the Altar, the Substance of Bread and Wine was verily and really chang'd into the Body and Blood of *Christ*?

But the Bishop, excepting against the Competency of the Judge, made no Answer.

Within few Days after, he was brought before them again; but now likewise, as before,

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* The Commissioners brought no Witnesses against any of the Martyrs, generally speaking; but only offer'd them Articles, to which they requir'd their Answers; and then judging their Answers Heretical, condemned them. Which Method of Process was call'd *ex officio*.

he refused to answer: Whereupon the pretended Bishop pronounced him contumacious: And declar'd, (as is the Practice in such Cases) that his Silence, or Refusal to plead, should be taken as a Confession of the Charge.

This, as it reasonably might, changed the Resolution of the Bishop; for now perceiving, that if he persisted any longer to except against the Competency of the Judge, he should lose all Opportunity of defending himself, and become a Sacrifice to their Violence, without so much as being heard; he declared himself ready to acknowledge the Jurisdiction of the Court, and answer the objected Articles, provided he might have a Copy of the Charge, and Time allowed him to deliberate upon it. Which being granted, he appeared again, and delivered his Answer in Writing.

The Course which the Bishop took of submitting to the Usurpation of the Court, was no doubt the wisest and most expedient, had he not had to do with the bloodiest of Persecutors: But, as the Case stood, it mattered just the same whether he submitted or not; or whether he gave in an Answer, or not; for *Morgan*, without any Consideration had of his Answer, and instead of a Reply, offered him the following Articles, requiring his Assent to them.

1. That he (being a Priest) should renounce his Marriage.

2. That he should allow the Corporal Presence, under the Forms of Bread and Wine, in the Sacrament.

3. That

3. That General Councils, lawfully congregated, never did or can err.

4. That the Mass is a propitiatory Sacrifice for the Quick and the Dead.

5. That Men are not to be justified before God by Faith only, but that Hope and Charity are necessarily required to Justification.

6. That the Catholick Church, which hath only Authority to Expound Scriptures, to define Controversies of Religion, and ordain Things appertaining to Publick Discipline, is visible, and like unto a City set upon a Mountain, for all Men to understand.

So that (we say) it was of little Consequence, whatever Answer the Bishop had to offer on the Matters in Controversy, when in the Result of the Argument, these Questions came always uppermost, whether he would subscribe to blasphemous Absurdities? Whether he would bow his Knee to worship an Idol? Whether he would be an Advocate of Papal Superstition and Tyranny? And he could not but understand, that if he did not thoroughly and implicitly agree to them, he should be soon convinced of his Error by Fire and Fagots.

Arguments, which, upon his refusing to assent to the above-written Articles, were forthwith apply'd to him at *Carmarthen Cross* *. Only they stay'd to hear from Cardinal *Paol*, to whom the Bishop had appeal'd; which was the Reason, that tho' he had been condemn'd on the 13th of *March*, he was not burnt till the 30th.

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It is very remarkable, that a little before his Martyrdom, when one Mr. *Richard Jones*, a Knight's Son, who came to visit him, told him, that he lamented he was to suffer that harsh and painful Kind of Death. He resolutely answered, That if he should see him once stir in the Fire, he should then give no Credit to his Doctrine.

Whether he said this, because he felt, or was sensible of the Firmness and Resolution of his own Nature, or whether from some Foreknowledge, such as has been often reveal'd to the Children of God, is not to be determin'd: But this is manifest, that he was justify'd in his saying by a special Grace, for he never once moved when the Fire was most violent, but even as he stood, holding up the Remains of his Arms; so he still continued, till one *Richard Gravel* striking him on the Head with a Staff, he fell down, and was totally consumed.



THOMAS HAWKS.

MR. *Thomas Hawks* was a young Gentleman of *Essex*, of a comely Person, and excellent Qualities; who had been brought up at Court under the Earl of *Oxford*; but, in Process of Time, he quitted his Service, to give himself more freely to God, and to worship him according to his Conscience.

His

His Wife having bore him a Son, and he being unwilling to have the Child baptiz'd according to the Rites of the Church of *Rome*, his Sufferings commenc'd from this Time: For his Adversaries taking Advantage of his delaying the Baptism of his Child, carry'd him before the Earl of *Oxford*, his late Master, to be examin'd upon the Reasons of his so doing, and to lay the Grounds of a Proceſs againſt him, for being a Perſon unſound in his Religion, and a Contemner of the Sacraments: Which the Earl of *Oxford* having no Reason to doubt of, (as far as the Circumſtance of his delaying the Baptism of his Child could be a Proof of it) his Lordſhip ſent him to Biſhop *Bonner*, to answer to further Enquiries, and to give an Account of his Faith.

The Biſhop, on Peruſal of the Earl of *Oxford*'s Letter, proceeded to examine the Priſoner on the Fact in Queſtion. He likewiſe ask'd him, If he believed in the Sacrament of the Altar, Maſſes, the *Confiteor*, and Prayers for the Dead. To which Queſtions Mr. *Hawks* readily answer'd, diſavowing his Belief in ſuch Trumperies, confuting from Scripture the Arguments which were offered in the Defence of them, and repeating his Quotations Word for Word, and naming the Book wherein the Text was contain'd.

This was tranſacted by way of private Converſe, in which all Means were uſed to ſeduce, or draw him from the Faith; but finding their Endeavours ineffectual, it was agreed he ſhould be brought to a publick

Examination, and try'd by the Rigour of persecuting Laws.

This was a Resolution, to which nothing could be more suitable, than the Method in which they proceeded; for in Order to be sure of his Ruin, they produced a Bill against him, containing a supposed Declaration of his Opinion, which had been collected from his Discourse, and was writ by Bishop Bonner's own Hand. The Words of the Bill are these:

I Thomas Hawks do here declare, That the Mass is abominable; detestable, and full of Superstition: Also concerning the Sacrament of the Altar, I say, That Christ is in no Part thereof Bodily, but only in Heaven.

The producing of such Evidence against him, was so much the more unjust, and contrary to all Right, as that Mr. Hawks absolutely refus'd to sign it, or as much as to suffer it to touch his Hand; tho' the Bishop would have had him take it in his Hand, and give it him again, as an Intimation of his Consent.

Yet this was the Bill which brought him to the Stake, and was the Cause of the Death of a Man, whom they knew in their Conscience they were inhumanly murdering; for which they could afterwards make no Reparation.

As the Martyr told them himself on the Occasion: "You may (saith he to Bonner)
" in your Malice destroy a Man; but when
" you have done, you cannot as much as
" make a Finger.

When

When he was urg'd to recant, he made this resolute Answer: " That had he a hundred Bodies, he would rather suffer them all to be tore to pieces, than renounce the Truth. In the Search of which he was so inquisitive and diligent, that he found out a memorable Distinction, by which one might come to the Discernment of it: " The false Prophets (he said) " cry out, *Dicit Ecclesia*: Thus saith the Church: But the true Prophets, *Dicit Dominus*: Thus saith the Lord.

Such Fortitude and keen Truths could not but irritate a Generation of Vipers; who, tho' he had not in this manner reprov'd them, looked upon his Profession of the Gospel as a Crime worthy of Death, and therefore he was soon condemned by the bloody *Bonner*: Yet altho' Sentence was pass'd against him, on the 9th of *February* 1555, he remained in Prison, or (as it were) in the Jaws of Death, till the 10th of *June* following; when he was sent to *Coxhall* in *Essex*, under a strong Guard, there to suffer.

He was met and visited on the Road by several Friends, who came to comfort him under his last Conflict: To each of whom he spake particularly, giving such Advice about the Salvation of their Souls, as was particularly adapted to their Conditions. And being desired a little before his Death, to shew some Mark to such as might come after, or follow him to the Flames, that the Pains of that Kind of Death were not so sharp, but that a Man might possess his Mind in Patience and Quietness under them: He promis'd, that

he would be mindful of the Request, and that he would shew a Sign, by lifting his Hands over his Head toward Heaven, before he gave up the Ghost.

Being come to the Stake *, tho' there was a streight Chain fastened to his Middle, he spake many Things to the People by way of Exhortation; but more particularly to the Lord *Rich*, who had brought him thither, reasoning with him on the Inhumanity of such Executions, upon the Guilt of shedding Blood, the innocent Blood of the Saints.

He then fervently pray'd, and pour'd out his Soul unto God; but the Fire being kindled quite round him, his Speech was soon taken from him, and his Skin shrivel'd up, and his Fingers were consumed.

It was now full Time for the Martyr to shew the Sign, which (as is already mention'd) he had promised; the Spectators had no farther Expectation of it; the Body seemed incapable of any Function; and yet (as if the remaining Parts had received some new Energy) he again moved on a sudden, and lift up both his Hands towards Heaven over his Head, (as he promised) tho' they were then burning in a bright Fire, and with great Rejoycing (as seemed) thrice struck or clapt them together. The People at the same Time shouted for Joy, seeing such an Example of the internal Comfort of such as die for *Christ*, and of the extraordinary Power which they receive from God.

THOMAS

THOMAS WATS.

MR. *Thomas Wats*, was a Linnen-Draper, who lived at *Billerica*, in the County of *Essex*, and there carried on his Business; but perceiving that there was a Storm gathering against the Professors of the Gospel, he left off his Occupation, and resolved to prepare for the approaching Evils. He began, by laying up for himself Stores in Heaven, by giving away freely to the Poor a great Quantity of his Cloth; and as for his remaining Stock, he sold it, and settled the Money on his Wife and Children. Having thus (but just) dispos'd of his Affairs, he was forthwith apprehended, and carry'd to be examin'd upon certain Articles of Faith, by the Bench of Justices at *Chelmsford*.

When he came to the Court, he was ask'd by Sir *Anthony Brown*, now a bloody Persecutor, Where it was that he had learnt his Religion, and who had been his Schoolmaster, to teach him the Doctrines he now profess'd.

Mr. *Wats*, tho' his chief Schoolmaster was *Christ*, and the Word of God; yet to correct a Person, whose Religion was to obey Man rather than God, made this Answer; That Sir *Anthony* himself had been his Schoolmaster; and that no Preacher had spoken more under the late Reign against the Religion now in Use, than he.

And,

And, not being interrupted, he went on, and told him particularly, That he had said at the Session-House, that the Mass was abominable, and the other Parts of the *Romish* Religion were Trumpery; exhorting the People not to believe in it, and charging them to believe in *Christ* only; and declaring, that it would be insufferable Treason to subject the Nation again to a Foreign Jurisdiction. To this Sir *Anthony* had no other Reply to make, but by appealing to some of the Bench to clear him; who yet knew that he was justly charg'd, and that he had said such Words, and many more to the like Purpose.

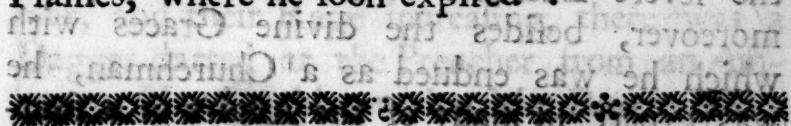
The Justices (as in such Cases it was usual) sent him to Bishop *Bonner*, with a Letter, setting forth the Nature of his Crime: That he had refused to receive the Sacrament of the Altar, and hear Divine Service, according to the Institution of the Church. Upon which (with other) Articles, being examined by the Bishop, he answer'd as became an honest, conscientious Man, not excusing himself, but according to Truth; when a Fact was true, he confess'd it; or if any Article was propos'd in ambiguous Terms, he distinguished upon it; or if he was falsely charg'd, he deny'd it: But concluded with these Words, *I am weary of Living in Idolatry.*

Having been two Months under the Discipline and Examination of the Bishop, he was sent back to *Chelmsford*, there to be burnt as a Heretick, on the Day of his Coming, without any Respite.

When he got to the Place, he took some Refreshment; but both before and after it, he pray'd with the Company, and then withdrew to pray in private. Then rising up, he spake these Words; or Words to this Effect, to his sorrowful Wife and Six Children:

"I must now depart from you, therefore
 "henceforth know I you no more: But as the
 "Lord hath given you to me; so I again
 "cheerfully resign you to the Lord. I charge
 "you to obey and fear him. Beware you
 "turn not to the Superstition of Popery,
 "against which I am now going to bear Testimony with my Blood. Let not the Murthering of God's Saints cause you to relent;
 "but take Occasion thereby to be stronger
 "in the Lord's Quarrel, and nothing doubt,
 "but he will be a merciful Father to you."

When he had spoken these Words, it is said, that two of his Children offer'd to suffer with him: But he kissed them, and bad them farewell, and went on his Way to the Flames; where he soon expired*.



JOHN BRADFORD.

MR. John Bradford was born at Manchester, in the County of Lancaster, and brought up by his Parents in a Latin School,

June 10. 1555.

School, until he attain'd to a competent Knowledge in that Language. He went afterwards to *Cambridge*, where he made such a quick Progress in his Studies, that having been there only one Year, the University conferr'd upon him the Degree of Master of Arts; and immediately after, the Master and Fellows of *Pembroke-Hall* gave him a Fellowship: And Bishop *Ridley* likewise sent for him, after some Time, and ordain'd him, and made him Prebendary of *St. Paul's*.

Having this Vocation, he did not delay to become a diligent Labourer in the Vineyard of the Lord, chusing the Office of a Preacher for the more particular Discharge of his Function; under which Character he soon became eminent for his edifying Discourses; wherein he reprov'd Vice, perswaded to Amendment of Life, confuted Heresies and Errors, and sweetly preach'd Christ crucify'd: Adorning his Mind at the same Time by indefatigable Study; and his Profession as a Christian, with all the severe Exercises of Mortification. And moreover, besides the divine Graces with which he was endued as a Churchman, he was expert in many of the Affairs of a secular Life, being particularly accurate and quick in Accompts, and skilful in the Laws of the Land.

When the Queen succeeded to the Crown, and the Season came on that the Tares were to be separated from the Wheat, the Timeserver from the godly and zealous Preacher; the Course that Mr. *Bradford* took was this, he determin'd, like a true Soldier of *Christ*,

to stick to his Post, to stand or fall with the Gospel; and in Spight of Persecution, to continue to preach Righteousness and Truth.

This noble Resolution he manfully executed, giving all Diligence in teaching the Word, as he had done in former Times, and disdaining to compound for his having preach'd the Truth in the preceding Reign, by his Silence in the present: But the Consequence of it was this, that he soon became the Object of particular Rage and Calumny; *the Plowers plowed on his Back, yea, and made long their Furrows**: For they took Occasion, thro' the following Accident, to deprive him at once of his Office and Liberty, and at length to put him to Death.

Bishop Bonner having appointed Mr. Bourn, a Canon of St. Paul's, to Preach at St. Paul's Cross, on the 13th of August 1553, and Mr. Bourn taking Occasion from the Gospel of the Day to reflect on the Administration of the late King; the People were so incens'd at it, that there immediately ensued an Uproar, and their Rage increasing, there was a Dagger darted at the Preacher from an unknown Hand; this putting Mr. Bourn into a Fright, he called to Mr. Bradford, who stood nigh him, desiring him to step forward, and speak to the People, believing that Mr. Bradford, by his Authority, might appease them: Mr. Bradford did accordingly advance at Mr. Bourn's Request, and appear in the Pulpit; and immediately after the Uproar ceased, (for their Rage turn'd into Joy at the Sight of Mr. Bradford) and the Congregation parted in

* Psal. cxxix. 3.

in Peace : Yet Mr. *Bourn*, who was still in a Fright, desired Mr. *Bradford* not to leave him ; and Mr. *Bradford*, to satisfy him, conducted him to the Schoolmaster's House adjoining to the Church. And in the Afternoon Mr. *Bradford* preach'd against Sedition, and sharply rebuked the People for their Misdemeanour.

Tho' it might seem impossible that any Trouble should happen to him, from an Affair in which he behaved himself with so much Humanity and Wisdom ; yet three Days after he was summon'd to appear before the Queen and Council at the *Tower*, and there accused of seditious Practices, and of being the Author of this very Tumult, which he had so much contributed to appease : And, as it always happens, when Men are bent upon Injustice, they grievously reviled him, when he endeavoured to defend himself ; notably verifying a Parable, which may be found in one of his Letters, that the Postie which is writ on the Gate of Heaven, is, *Do well, and bear Evil.*

From henceforth we are to look upon him only as a Prisoner, carry'd from one Jail to another, without resting long in a Place, and as a Person condemned and excommunicated, yet not as one without Hope, or in Dread of the *Anathema's* of Papists ; but trusting (as he told Dr. *Harpsfield*) that his Redeemer would take no less Care of him, than he did of the blind Man thrust out of the Synagogue.

The last Prison he was confined in for any Time, was the *Poultry Compter*, which (if one may

may say so) he Consecrated by his Presence, by turning it into a Church, or Place of publick Devotion and Instruction, where he often administred the Sacrament, for which he required the strictest Preparation, saying, That the unworthy Communicant did only receive *Panem Domini*, but not *Panem Dominum*; where he likewise Preached twice a Day, and was all the rest of the Day employed, either in Meditation, or Writing, or Exhortation, or Prayers; which he pour'd out in great Abundance of the Spirit, particularly his farewell Prayer; as also another on the Wedding-Garment, (when he shifted himself with a Shirt, which was made for his suffering) which he utter'd in so divine a manner, that it is hard to say, whether those that heard him, were more amazed at his heavenly Looks, or attentive to the Sound of his Words. He likewise offered a Prayer at his departing from the Prison. Then giving Money to every Servant, or Officer of the House, with an Exhortation to fear and serve God, he went down Stairs into the Court; where the Prisoners seeing him from their Windows, they all call'd unto him, and with Tears bad him farewell.

Now he had a Brother-in-law, whose Name was Mr. *Beswick*; he came to him, as he pass'd along towards *Smithfield*, and shook him by the Hand; for which the Sheriff broke Mr. *Beswick's* Head with his Staff, so that the Blood ran down his Shoulders.

When he came to the Place where he was to suffer, he fell prostrate on the Earth, and pray'd, preparing for the bitter Cup which his

his Lord and Master had drank before him.

But we shall here stop for a Moment in the Story of Mr. *Bradford*, to take particular Notice of a blessed Youth, whose Name was *John Lease*, who was brought to the same Place to suffer with Mr. *Bradford*. This Youth having been apprehended, and twice examin'd by Bishop *Bonner*, and absolutely denying his Belief in the Real Presence; was committed to Jail in Order to a farther Process.

When he was now in Prison, it is said, that two Papers were offered to his Choice, which of them he would sign; the one containing a Recantation, the other his Confession of Faith. The Youth, in Answer to the Question, took the Draught of his Confession, and with it a Pin, and so pricking his Hand, sprinkled the Blood on it; then desired the Person that read it to him, to shew the Bishop that he made Choice of this, and sealed it with his Blood.

Mr. *Bradford* seeing this Youth at the Stake, he strengthen'd him in his Resolution to suffer, as well by comfortable Words, as a manly Example; and then each of them committing himself to the Mercy of God by Prayer, and being surrounded by the Flames, they underwent the Pains of Death *, without any Alteration of Countenance, or any Appearance of Fear; resting in a blessed Assurance of the Remission of their Sins, and a joyful Resurrection.

* In the Year 1555.

JOHN DENLY.

JOHN Denly, of Maidstone in Kent, Gentleman, going to visit some of his godly Friends in *Essex*, was apprehended by Mr. *Tyrrel*, a Justice of the Peace of the County of *Essex*, on Suspicion of his being an Heretick; and being searched, and the Confession of his Faith found upon him in Writing, was sent to the Queen's Commissioners, with a Letter, declaring the Cause of his Apprehension.

Mr. *Tyrrel* sets forth in his Letter, That as soon as he saw him, he suspected him; whereupon examining and searching him, he found upon him a certain written Paper, containing the Articles of his Faith; on Account of which he had fled from his Home. That he therefore had sent him to the Queen's Commissioners to be tried, so that his Lewdness might be thoroughly known.

The Confession, which was found on Mr. Denly, consisted of Articles relating to the Lord's Supper; which he maintain'd with great Resolution, disputing against the absurd Doctrine of Transubstantiation, and at length resisting it unto Blood; when he received this particular Grace from God, that he was joyful even in the Midst of the Torments of Death, and sung a Psalm when the Flames raged about him: And tho' he was interrupted by a Wretch, that cast a Fagot at him,

him, which hurt him, and drew Blood from his Face, (upon which Dr. *Story* jeer'd, and said to the Man that cast the Fagot, That he had marr'd a good old Song) yet he soon rais'd himself again, and spread Abroad his Hands, and proceeded in singing the Psalm, till his joyful Soul took Flight to the Mansions of the Blessed, there to sing *Hallelujahs* for ever and ever.



— NEW MAN.

MR. *Newman*, a Pewterer, who accompany'd Mr. *Denly* into *Essex*, and was apprehended with him, was at the same Time examin'd by the Commissioners.

He spake with the same Spirit as Mr. *Denly*, and with uncommon Wisdom and Strength, making a Defence not only for himself, but for all Protestants; and shewing, that he had not embraced his Religion rashly, and without Examination. But the Reader will here see the Tenor of his Plea.

He says, "That during the Reign of King
 " *Edward*, he was daily instructed by con-
 " tinual Sermons, made by such Preachers,
 " whose Faith, Wisdom, Learning, and ver-
 " tuous Living, were commended by all Men.
 " These Preachers, saith he, taught us dili-
 " gently a long Time, perswading us by the
 " Alle-

" Allegations of God's Word, that there was
 " no Transubstantiation, nor Corporal Presence
 " in the Sacrament. Their Doctrine was not
 " believed by us on a sudden, but by their
 " continual Preaching, as also by continual
 " Prayer, which we offered unto God that we
 " might not be deceived; but if their Do-
 " ctrine were true, that God would incline
 " our Hearts to receive it; or if it were not
 " true, that God, thro' his preventing Grace,
 " would preserve and fortifie us against the
 " Errors of it; we were convinc'd, thro'
 " mature Deliberation, with the Concurrence
 " and joint Belief of our Friends, that their
 " Labour was supported by the Word of God,
 " and that their Doctrine bore a strict Agree-
 " ment with it; so that we embraced, and
 " received it, as a very infallible Truth, for
 " the Space of Seven Years. Wherefore, until
 " such Times as our Consciences are other-
 " wise taught and instructed by God's Word,
 " we cannot, with Safety of our Consciences,
 " renounce it, or pay Obedience to the Laws
 " of that Church, which the Realm is at
 " present subject to. And we trust in God,
 " that the Queen's merciful Highness, nei-
 " ther yet her most honourable Council, will,
 " in a Matter of Faith, use Compulsion, or
 " Violence: Because Faith is the Gift of God,
 " and cometh not of Man, neither of Man's
 " Laws, neither when Men require it, but
 " such Times as God giveth it."

Such was the Seriousness and Wisdom of
 his Apology: But alas! it availed nothing.
 As the Process against him was carry'd on by

Popish Persecutors, the Solidity of his Reasoning and Piety, did but increase their Rage; they were not to be pacified, but by putting him to a cruel Death; and so he was led to the Stake at *Saffron-Walden*, on the last of *August* 1555, where he suffered the Torment of the Flames with immoveable Constancy, as Mr. *Denly* had done before him at *Uxbridge*, on the 8th of the same Month.

*****:*****

ROBERT SMITH.

MR. *Robert Smith* was a Clerk in the College at *Windsor*, who being dispos'd to embrace the Truth, was confirm'd in it by the Preaching and Lectures of one Mr. *Turner* of the same Place.

He was a Person of great Fervour, and shewed an undaunted Fortitude in his Answers at his Examination, by which he often provoked the furious Bishop *Bonner* to swear, which Mr. *Smith* rebuked him for, putting him in mind of the sober and meek Demeanour, which the Apostle *St. Paul* requires in a Christian Bishop.

When the Sentence was read against him, which begins *In Dei Nomine*, he said to the Bishop, that he began in a wrong Name; asking him, Where he learnt in Scripture the Form

Form of condemning a Man to Death, for believing according to his Conscience.

As he disputed with the Bishop and his Doctors, with a stout and fearless Heart, upon the several Questions which were ask'd him touching his Faith: So likewise by the Example of his Courage, he confirm'd and strengthen'd his Brethren who were in Prison with him; who being lodged in an outward House belonging to the Prison of *Newgate*, had many godly Discourses with one another, with Prayer, and publick Reading of the Scriptures.

And he was not only sollicitous for those his Fellow-Prisoners, who were in Bonds for the Cause of the Gospel, but his Diligence likewise extended to the Malefactors, who were at the same Time Prisoners with him; for he ceased not to dissuade them from their Iniquity and wicked Course of Life, and he enlighten'd and converted many of them to the Truth.

He suffered at *Uxbridge**, at the same Time with Mr. *Denly*, speaking many Things to the Edification of the People, and willing them to think well of his Cause, and not to doubt but that his Body should rise again to Life.

Sometime before his Death, he writ a remarkable Letter, consisting of many solid and divine Precepts, of which the Reader may have a Specimen in the Sentences that follow :

G 3

“ Be

“ Be always an Enemy to the Devil, and
 “ the World, but especially to your own
 “ Flesh.

“ The Heart hath its Ears, as well as the
 “ Head: And in hearing of good Things
 “ joyn them together.

“ Hate the Sins that are past, but especially
 “ those to come.

“ Be ready at all Times to look to your
 “ Brother's Eye, but take Care to examine
 “ your own; for he that warneth another
 “ of what he himself is faulty, giveth his
 “ Neighbour the Wine which is clear, and
 “ keepeth the Dregs for himself.

“ Above all other Prisoners, take Care to
 “ visit your own Soul, for it is inclosed in a
 “ perilous Prison.



ROBERT SAMUEL.

MR. Robert Samuel was Minister of
 Barefold in Suffolk, where he taught
 the Flock which the Lord had committed to
 his Charge, with Diligence and Success.

Tho' he was removed from his Ministry by
 the Violence of the Times, he did not how-
 ever withdraw his Concern for his People, but
 continued still to teach them in private, run-
 ning many Hazards of his Life.

Being

Being afterwards apprehended, he was carry'd to *Norwich* Prison, where he met with very unmerciful Treatment from Bishop *Hop-ton*, and Dr. *Dunnings* his Chancellor; Men, who seem'd to be Rivals in Cruelty. In Prison he was chain'd bolt-upright to a great Post, in such Sort, that standing only on Tip-toe, he was fain to keep up the Poize or Weight of his Body only upon that Stay; and, as if that Torment had seem'd insufficient, these cruel Men kept him in Prison without Meat or Drink, whereby he was sorely afflicted with Hunger and Thirst; allowing him only two or three Morsels of Bread every Day, with three Spoonfuls of Water; not so much to preserve his Life, as to increase his Hunger, and reserve him for Torments.

He would have drank his own Water, to quench the Rage of his Thirst, but his Body was so emaciated with Famine, that it would not afford him even that Refreshment.

At length when he was brought forth to the Stake, the Pains of which he look'd upon, in comparison of the Torments which he had suffered, as the Means of a welcome Deliverance, and not with the Terror and Conflicts which accompany the Approaches of Death; he was heard to declare this strange Thing which happened to him during his Imprisonment, whereby it appeared that he was favour'd of God in an extraordinary manner, in proportion as his Sufferings for the Sake of *Christ* exceeded the Torments of other Martyrs.

He reported at the Stake*, “ That being
 “ famish’d, or pining with Hunger for two or
 “ three Days, he fell into a Slumber: At
 “ which Time he beheld a Person apparell’d
 “ in white, who seem’d to stand before him,
 “ and ministred Comfort to him in these
 “ Words: *Samuel, Samuel, be of good Cheer,*
 “ *and take a good Heart, for after this Day*
 “ *thou shalt neither hunger nor thirst.*

This came accordingly to pass, for from that Time till he suffered, (which was some Days after) he had no Desire either of Meat or Drink, but seem’d to be nourish’d by Food from Heaven. And this he declared, that all Men might behold the wonderful Works of God, and his Care of his Saints; saying, That he could have revealed likewise other Matters, concerning the great Comforts he received of *Christ* in his Afflictions; but he chose, in the Lowliness of his Heart, to say no more of them, least he might seem to boast.

The People were so convinc’d of his being highly favour’d of God, that they verily believed, as they looked on the Flames, that his Body shin’d as bright, and as white, as new-try’d Silver: And it likewise seem’d, as if God had spoken by his Mouth, and sent him to publish the Downfal of Popery, which (he said) would be at last effected, with horrible Subversions and Mutations of Kingdoms and Countries.

ROBERT,

ROBERT, JOHN, and WILLIAM GLOVER.

MR. *Robert Glover*, of *Coventry*, was apprehended, upon a Commission sent thither to take up his Brother Mr. *John Glover*, a Gentleman of a considerable Estate, who, upon private Notice given him by the Mayor of that City, had made his Escape; but the Officer, or Sumner, going into an upper Chamber, and finding *Robert* there, who lay on the Bed sick of a lingering Disease, constrain'd *Robert* to go with them as their Prisoner, tho' it was represented to them by the Sheriff, that *Robert* was not the Man they were sent for.

When he came to the Prison, and had there reposed himself, he wept for Joy, that he was call'd to be numbred with the Saints who suffer for the Gospel, having never esteem'd himself worthy of so glorious a Trial.

He was afterwards removed to *Litchfield*; where the Chancellor came to him, and exhorted him to conform to the Bishop and the Church: To which he answered, that he refused not to be ruled by that Church, which was order'd and govern'd by the Word of God. The Chancellor ask'd him, How he knew the Word of God, but by the Church? Insinuating, as if the Authority of the Church was superiour to the Word of God. To which

which Mr. *Glover* reply'd, That it cannot be said that the Church is superior to the Word of God, only because it sheweth us which is the Word of God; any more than it follows, that since the Baptist had shew'd the World who was *the Christ*, therefore the Baptist was above *Christ*; or because I tell a Man, this is the King, therefore I am above the King.

After this he conferr'd not with any Man for many Days, but gave himself to continual Prayer and Meditation; during which Time he daily recover'd his Health, with Peace and Composure of Mind, receiving many Consolations and Assistances from God.

Thus he continued rejoycing in the Lord till Sentence was pass'd; but perceiving that his End drew nigh, his Joy on a sudden left him, and he began to be dejected, and full of Discomfort.

Now there was a godly Priest of his Acquaintance, whose Name was *Austin Bernbar*; to him he made known the State he was in, signifying to him, that he had pray'd Day and Night, yet could receive no Sense of any spiritual Assistance, and bewailing that God had absented himself from him. Mr. *Bernbar* used his best Endeavours to raise him from the Oppression he lay under, willing him to wait the Lord's Leisure; and telling him, that as his Cause was just, he had no reason to doubt, but that the Lord, in his own good Time, would be favourable to him, and satisfy his Desires. These were the Hopes which Mr. *Bernbar* gave him; of which Mr. *Bernbar* so absolutely expected the Accomplishment,

plishment, that he earnestly desired *Mr. Glover*, when God should begin in his Mercy to raise his Heart, that he would give him some Token of it, whereby he might become a Witness of the gracious Visitation.

Now the Assurance that was given him by *Mr. Bernbar* was not in vain; for the next Day, when the Time of his Martyrdom came, *Christ*, who beheld the Infirmary of his Servant, drew nigh to him, and suddenly replenish'd his Heart with Comfort and Strength, as *Mr. Bernbar*, in his Confidence in God, had promis'd him. Whereupon clapping his Hands, he cried out to *Mr. Bernbar, Austin*, *he is come, he is come*; and that with such Alacrity and Transport, that he seem'd not, as going out of the World through the Pains of a cruel Execution, but as unexpectedly restored to Life and Liberty; and in the Height of his Joy his Soul departed (as it were) in Triumph.*

His elder Brother, *Mr. John Glover*, for whom (as is already said) he had been apprehended, first propos'd to have surrendred himself, being in Hopes thereby to have obtained the Release of *Robert*; but being dissuaded from it by the Counsel of his Friends, who assured him, that if he surrendred himself, he would suffer great Damage himself, and yet the Process against his Brother would be still carry'd on, he fled into the Woods; where having lain for some
Time,

* Sept. 20. 1555.

Time, he contracted an Ague. Which Distemper, augmented by the Grief he conceived for the Distresses of his beloved Wife, whom (as they had done in the Case of his Brother) they carry'd away to Prison without Bill or Warrant, soon brought this holy Man to his End, who indeed had been long since dead to Sin; for he lived as an Angel of God, meditating on sublime Matters, and edifying and instructing all that conversed with him.

His Body having been privately buried in the Church-yard, without Priest or Clark, Dr. *Draicot* the Chancellor sent for the Priest, and reprimanded him for suffering him to have Burial; ordering him to read an Instrument in the Church, wherein he pronounced *John Glover* to be damned; directing likewise, that when the Body had lain in the Earth for a Year, the Bones should be dug up, and thrown over the Wall, to be trampled upon by Oxen and Horses; which he would have had done at the very Time, but that the Priest remonstrated against it, apprehending the Unwholesomness of the Stench, the Corps having then been buried not above six Weeks; and he told him, he would come at the End of the Year, and hallow the Spot where the Body had lain, as if the Place had been polluted by it. The same Malice was likewise intended against the Body of the third Brother of the Family, (Mr. *William Glover*) but his Friends prevented it, by hiding the Body in a Broom-field.

WILLIAM

WILLIAM WOLSEY, and ROBERT PIGOT.

William Wolsey, and Robert Pigot, Inhabitants of the Town of *Wishich* in the Isle of *Ely*, the one a Painter, the other a Constable, were conven'd to answer upon a Charge of Heresy which was given in against them.

Mr. *Wolsey* being examined by Dr. *Young*, was told by him, that he meddled with Scripture more than became a Layman; and Dr. *Fuller*, the Chancellor of the Diocese, and Sir *Clement Higham*, Judge of the Assizes, having farther Conference with him, and finding it impossible to shake his Faith, he was committed to *Ely* Prison along with Mr. *Pigot*.

In this Place a French Chaplain of Dr. *Goodrick*, then Bishop of *Ely*, whose Name was *Peter Valentius*, came to visit them: They expected, that his Design was to enter into a Controversy with them, and then to charge and revile them as Hereticks; but the Substance of what he spoke to them was this:

“ My Brethren, having been Almoner here
“ for twenty Years and upwards, I come to
“ talk with you according to mine Office;
“ wherefore I desire you to take it in good
“ part. I promise you I am not come to
“ seduce

“ seduce you from the Faith, but I require
 “ and desire you, in the Name of *Jesus*
 “ *Christ*, that you stand to the Truth of the
 “ Gospel; beseeching the Almighty God, for
 “ his Son *Jesus Christ* his Sake, to continue
 “ to preserve you and me in the Profession
 “ of it; for I know not, my Brethren, but
 “ that I my self may be soon called to the
 “ same Trial, which you at present undergo.”
 When he had thus spoken, which was so
 contrary to what was expected, the Company
 praised God, and wept for Joy.

The Day of their Execution being come,
 Mr. *Peacock*, a Batchelor of Divinity, preached
 the Sermon, taking his Text out of 1 Cor.
 v. where mention is made of that incestuous
 Christian, who had abused his *Father's Wife*; he
 liken'd the Case of the Martyrs to the
 unnatural Sin of the *Corinthian*, and then
 having fix'd the Parity of the Crimes, he
 insisted on the Lawfulness of their Excision
 from the Church, charging *Wolsey* not only
 with Heresie, but Apostacy, as if he were
 clear gone out of the Faith, and quite deny'd
 many Places of Scripture. To which Mr.
Wolsey answer'd, by calling the Eternal and
 Everlasting God to witness, that he main-
 tain'd the Truth of the Scriptures in every
 Point; alledging, that the Knowledge re-
 vealed in them was necessary to Salvation,
 and worthy of all Men to be believed to the
 End of the World; and said, that he forgave
 his Enemies that thus falsely charg'd him.

With that, there came one towards the
 Fire, with a Sheet full of Books to be burnt,
 which

which were suppos'd to be New Testaments. Oh, said Mr. *Wolfey*, give me one of them: And Mr. *Pigot* desired another: Which, when they received, they clapt them close to their Breasts; then repeating the 106 Psalm, and desiring the People to say *Amen*, they were surrounded by the Flames, and sweetly fell asleep in *Christ* *.

It is remarkable in the Story of Mr. *Wolfey*, that conceiving a Jealousie of *Pigot* at the Place of Execution, and fearing lest his gentle Nature might be overcome by the Enticements of the World, he pull'd him away from some that discours'd with him, almost by Force; and that he was so desirous of dying for the Gospel, that being grievously tormented by the Tooth-ach, he apprehended nothing more than that he should depart before the Day of Execution, and so fall short of the Glory of suffering for *Christ*.

It is likewise worthy of Remembrance, that whilst Mr. *Wolfey* was Prisoner at *Ely*, he sent a small Sum of Money to one *Richard Denton*, dwelling at *Well* in *Cambridgeshire*, within the Jurisdiction of *Ely*, with this Commendation or Message, that he was surpriz'd at his tarrying so long behind him, since it was he that had first open'd to him the Knowledge of the Bible, and assured him that it was the Book of Truth; therefore he desired him to make Haste after him as fast as he could. When the Money was deliver'd

to

to *Richard Denton* with the aforefaid Com-
mendation ; he answered, *I confeſs it is true,*
but alas ! I cannot burn.

This is the Answer of *Fleſh and Blood*,
when *Trials and Perſecutions* draw nigh ; but
let him that would ſave his *Life*, when
called to be a *Witness of Chriſt*, beware,
from the Example of this Man, leaſt he loſe
it ; ſince this Man, who was ſo unwilling to
be burnt for the *Cauſe of Chriſt*, was after-
wards (when *Chriſt* had given Peace to his
Church) burnt againſt his Will ; his *House*
having taken Fire in the Year of our Lord
1564, on *Tueſday*, being the 18th of *April* ;
and while he went in to ſave his Goods, he
loſt his *Life* in the *Flames*.

Dr. RIDLEY, and Mr. LATIMER.

ON the very ſame Day that the two fore-
mentioned Martyrs, *William Wolfey* and
Robert Pigot, ſuffer'd at *Ely*, the two re-
nowned Captains and Pillars of the Church,
Dr. Nicholas Ridley, Biſhop of *London*, and
Mr. Hugh Latimer, Biſhop of *Worceſter*, un-
derwent the fiery Trial at *Oxford*.

But before we proceed to the particular
Narrative of their Martyrdom, we ſhall de-

tain

tain the Reader for a Moment, to give him a short View of their Lives and Characters.

Bishop *Ridley* was descended of an honourable Parentage in the County of *Northumberland*, and (which in all Affairs is of great Advantage) was a comely, well proportion'd, and graceful Person, and eloquent and close in his Speech and Writings, with an extraordinary Memory. He study'd in the University of *Cambridge*, where he soon attain'd to the chief Honours, being appointed Master of *Pembroke-Hall*, and made Dr. of Divinity.

After this he travell'd into *France*, and at his Return was made Chaplain to King *Henry VIII.* and then design'd by him for the Bishoprick of *Rocheſter*, though he was not Consecrated till *September 1547*; which was under the Reign of King *Edward*; by whom he was translated to the See of *London*, *April 1. 1550.*

When he was advanced to these eminent Stations, it soon appeared that he had a penetrating Wit, was a wise Counsellor, and of a gentle and merciful Disposition, which, among sundry Instances, appears in the Tenderness and Indulgence which he shewed to *Mrs. Bonner*, Mother of the fierce Persecutor of that Name, always calling her Mother, never failing to send for her to Dinner and Supper, (having provided a Lodging for her at *Fullham*) and placing her at the Head of his Table. Which great Humanity was afterwards but ill repayed by the cruel *Bonner*, who not only depriv'd Mr. *Shipside* (the be-
H
loved

loved Brother-in-law of Bishop *Ridley*) of his Place, but likewise attempted to take away his Life.

He was so diligent in the Discharge of his Office, that every *Sunday* and Holy-Day he preached in some Place or other, except he were hinder'd by weighty Affairs; to whose divine Discourses the People flocked, like Bees to the sweet Flowers of the Valley; which he did not only preach, but shew'd and confirm'd by a godly Life; of which, as well as of his great Success in Preaching, he had laid the surest Foundation in his Youth, having, when a Student in *Pembroke Hall*, learnt without Book almost all *St. Paul's* Epistles, and all the other Canonical Epistles also, the Advantage of which he carry'd with him all the rest of his Life; not doubting (as he saith himself) but the sweet Savour of it would follow him to Heaven.

Mr. *Hugh Latimer* was sent to the University of *Cambridge* at the Age of Fourteen Years; where, after passing thro' the usual Exercises, he apply'd himself to the School-Divinity. He became at first so intoxicated with Popish Superstition, that he had a Fancy, that he could not be damned, if he were once a profess'd Friar; and the Excess of his Zeal for that Religion, is likewise particularly express'd, in the Oration which he made when he proceeded Batchelor of Divinity against *Philip Melancthon*: Though in the Course of Time, (such was the Goodness and merciful Purpose of God) he proved, not only a true Christian Man, but a burning and shining

shining Light in the Cause of the Gospel; thro' whose Diligence, and Learning, and Courage, many were converted to the Truth.

This unexpected Change was wrought in him by a pious and charitable Stratagem of Mr. *Bilney*, who observing his Disposition, and conceiving a brotherly Compassion towards him, consider'd within himself which might be the properest Means to inform and enlighten his Understanding. The Method he us'd was this; he went to him, and desired him to take his Confession, which *Latimer* readily complying with, he so effectually wrought upon his Heart, through the Assistance of the Spirit of God, that from that Time forward Mr. *Latimer* set himself to search for Truth, and the Knowledge of the Will of God, in the Scriptures only; becoming a zealous Professor of the Gospel. One of the Means through which Mr. *Bilney* engag'd him to embrace the Truth, Mr. *Latimer* sets forth in a Conference he held with Dr. *Ridley*: "Sir, says he to Bishop *Ridley*, I begin
 " now to smell what you mean, by dealing in
 " this manner with me; you use me, as
 " *Bilney* did once, when he converted me;
 " pretending, as tho' he would be taught of
 " me, he sought Ways and Means to teach
 " me, and so do you."

From henceforward he was engaged in perpetual Conflicts in Defence of the Truth. And when his Adversaries pleaded against him, That by separating from the Church of Rome, he made a Breach in the Evangelical Unity: He returned this Answer: The Name

of Peace is beautiful, and the Opinion of Unity is fair; yet there is no doubt, but that the only Peace of the Church is founded in *Christ*, and the only Unity in Truth; *let our Unity be in Verity, and not in Popery.*

Notwithstanding that he was often accused in the Reign of King *Henry VIII.* he was as often preserved thro' the Power and Favour of his Prince; and in 1534*, he was promoted to the Bishoprick of *Worcester*; in which Station, tho' he could not in all Things acquit himself according to his Desire, yet he so moderated the superstitious Practices then in Use, that they could not possibly have been continued with less Hurt or Detriment to Religion.

It would be tedious, and by no means answer the intended Brevity of this Narrative, if his Vigilance, and Pains, and Care, were recounted in every Particular; yet we cannot omit the Story that follows, through which his Courage in the Correction of Vice so notably appears.

It was a Custom in the Reign of King *Henry*, that upon *New-Years-Day*, every Bishop attended upon the King with a Gift: Some made a Present of Gold, some of Silver, some of one Thing, some of another; but Bishop *Latimer* brought with him a New Testament, inclosed in a Napkin, having this
Text

* On the Deprivation of *Jerome Ghinuccii.*

Text wrought upon it, as a Posy or Motto, *For-
nicatores & Adulteros judicabit Dominus.*

As he zealously fought the Salvation of Men, and the Amendment of their Lives, he met with many Conflicts in pursuing his Duty in that Branch of it, as well as in his Opposition to Popish Idolatry. To which he was so much the more exposed, as there was not any Degree or Station of Grandeur exempt from his Reproofs; which were not unsuitable, or improper, in the Ambassador of him, who is no Respector of Persons.

This once occasion'd an Attempt to ruin his Credit with the King, before whom he was accused, as if he had utter'd seditious Words, or rais'd some evil Report, in a Sermon preached by him at Court. At which he was not dismay'd, but justify'd himself upon the Matter he was impeached of, saying, That he had preached in Discharge of his Conscience, and according to the Circumstances of his Audience, and insisting on a Right so to do; speaking of his Station, as a Preacher of the Court, as a Thing he had not sought for, expressing his Willingness to resign it; acknowledging that there were others more deserving of it; and offering to carry their Books, when the King should promote them to his Service.

When he had done speaking, the King not appearing to mind what had been said by one Side or the other, turn'd the Discourse, and this put an End to the Accusation: Tho' his Friends expected a quite contrary

Event, and came to enquire about it with Tears in their Eyes.

When the six bloody Articles were published*, which confirm'd so many of the horrible Doctrines of Popery, his Conscience not allowing him to conform to them, he † resign'd his Bishoprick of his own Accord, and throwing off his Rochet skipp'd for Joy.

His Troubles, however, did not cease upon his abdicating his Bishoprick, but came thicker and thicker upon him, till he was at length sent to the Tower, where he continued a Prisoner for the Remainder of the Reign of King *Henry*.

The King being dead, which happen'd on the 28th of *January* 1547; and the Gospel reviving on the Accession of King *Edward*, Mr. *Latimer* was forthwith released from his long Confinement ‖. At which Time the House of Commons address'd the Protector to restore him to his Bishoprick; but he refus'd that Favour, and chose a private Life, where he might have the most Time to preach the Word of God; which Exercise he constantly perform'd, to the great Increase and Edification of the Faithful, rising generally, Winter and Summer, about Two of the Clock in the Morning, to prepare his Discourses; tho' he was then above 70 Years of Age. Soon

* In the Year 1539.

† June 1539.

‖ January 7. 1549.

Soon after the Death * of the blessed King *Edward*, a Pursuivant was sent to call him to Court, to give an Account of his Doctrine; which Summons he readily obey'd; and being forthwith imprison'd †, he sustain'd many Insults with wonderful Patience and Cheerfulness; which he particularly shew'd, when the Lieutenant of the Tower refused to allow him Firing, tho' in a frosty Winter, and he was almost starved with Cold; sending the Lieutenant this doubtful Message by way of Pleasantry, That if he did not take better Care of him, perhaps he might deceive him: In which Kind of Sayings he abounded, and it did not proceed from a Levity of Mind, but from a quiet and settled Reason.

In the following Year 1554, on the 8th of *March*, Archbishop *Cranmer*, Mr. *Latimer*, and Bishop *Ridley*, were sent to *Oxford*, to dispute upon certain Articles touching their Faith. The Disputation being ended, which they maintain'd with great Strength and Clearness of Argument, they were remanded to Prison, where they continued from *April* 1555, to the Month of *October* the same Year; exercising themselves in godly and brotherly Conferences.

On the last of *September* 1555, Bishop *Ridley*, and Bishop *Latimer*, were summon'd to appear before a new Commission which was sent down, empowering three Bishops,

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viz.

* The King dy'd July 16. 1553.

† September 13. 1553.

viz. *White* Bishop of *Lincoln*, *Brooks* Bishop of *Gloucester*, and *Halyman* Bishop of *Bristol*; to proceed against them in Form of Judgment, to pronounce them as Hereticks, and cut them off from the Church; yielding them up to the Punishment of Heresie and Schism.

The Martyrs were severally examined. Bishop *Latimer* being now above Fourscore Years of Age, refused to answer their Arguments: He said his Memory was gone, but that he knew his Faith depended on the Word of God.

Dr. *Ridley* was told by the Bishop of *Lincoln*, among other Things, That he had spoken as effectually, and in as Catholick a Style of the Blessed Sacrament, in a Sermon by him preach'd at *St. Paul's Cross*, as any Person whatsoever: So that it appear'd, that the Doctrine of the Sacrament was no strange Thing to him; and therefore he was exhorted to return to his former Belief.

To this Dr. *Ridley* made Answer, by denying the Fact in the first Place, and then assigning the Grounds upon which the Report was raised.

He said, That there were certain railing Bills posted up at *St. Paul's*, and in many other Places, terming the Sacrament of the Lord's Supper by sundry not only unseemly, but wicked Names, not fit to be repeated. That conceiving an Indignation at these Blasphemies, he preached on the mysterious Nature of the Sacrament, in the most respectful and devout Terms; declaring the Estimation and

and Reverence which ought to be pay'd it, with the Danger of setting it at nought, and contemning an Institution of *Christ*; and affirming that the Body and Blood of *Christ* were verily and truly, by Grace and Spirit, contain'd in it. But these Words (he said) the unlearned not understanding, it was supposed that he had spoken them to confirm the gross and carnal Notion which is maintained by the Church of *Rome*; that *Christ's* Body, with all the Properties of it, should actually and really subsist under the Elements of Bread and Wine.

This and no other he maintain'd to be the Ground of the Report which had prevail'd, that he had preach'd in Defence of Transubstantiation at *St. Paul's* Cross.

It was then urged against him, that the Church of *Christ* is Catholick, or universally spread throughout the whole World; so not comprehended in the Circuit of *England*, and some few other Countries; that yet he pretended to be of the Catholick Church. To this he reply'd, that wherever *Christ's* Sacraments are duly ministred, and the Gospel truly preached and followed, there no doubt was the Church of *Christ*; that he limited or confined it only to those Marks of it, and not to this or that Place (as they did to *Rome*); and that he therein followed the wise Counsel of *Vincentius Lyrinensis*, an Author universally esteem'd, who giving Precepts how the Catholick Church might be known in the Midst of Schisms and Heresies, describes it in this manner: "When,
says

says he, "one Part is corrupted with Heresies, then prefer the Church universal before that one Part; but if the greatest Part be infected, then prefer Antiquity.

The Night before he suffer'd, he had his Beard and Legs wash'd; and being at Supper, he invited his Hostess and the rest of the Company to his Wedding, (meaning his Martyrdom) and talked with his usual Cheerfulness and Spirit; and when his Brother offered to watch with him, he would by no means consent to it, saying, No, no; for I intend, God willing, to go to Bed, and sleep as quietly this Night as ever I did in my Life.

The Day following, which was the 16th of *October* 1555, he and Mr. *Latimer*, who was also condemned to suffer with him, were led forth to the Ditch over-against *Baliol* College, the Place appointed for their Execution. Dr. *Ridley*, as he pass'd by *Bo-cardo*, look'd up towards Dr. *Cranmer's* Lodgings, but he could not see him, the Archbishop being at that Time busy in a Dispute with Friar *Soto*, the Emperor's Confessor, and others. Yet the Moment they were past, Dr. *Cranmer* came to the Window, and beheld the Procession with a tender and sorrowful Heart. Then Dr. *Ridley* look'd behind him, and seeing Mr. *Latimer* follow, he said, Oh, are you there? Yes, said Mr. *Latimer*, as fast as I can follow. Dr. *Ridley* coming first to the Place, lift up his Hands, and with an extraordinary Earnestness look'd towards Heaven: Then seeing

ing Mr. *Latimer*, he ran to him with a joyful Countenance, and kiss'd him, saying, Be of good Heart, Brother, for God will either assuage the Fury of the Flames, or strengthen us to bear it.

The Sermon was preach'd by one Dr. *Smith*, who had recanted the Errors of Popery in the Reign of King *Edward*; when the Sermon was ended, Dr. *Ridley* ask'd Mr. *Latimer* if he would answer it; but Mr. *Latimer* desiring him to do it first, he kneeled to the Commissioners, asking their Leave to speak two or three Words; which being deny'd, he rose up, and said with a loud Voice: Well then we commit our Cause unto Almighty God, who will indifferently judge us all.

Then they brought a lighted Fagot, and laid it at Dr. *Ridley's* Feet: Upon which Mr. *Latimer* said to him, Be of good Comfort, and play the Man, we shall this Day, through God's Grace, light such a Candle in *England*, as, I trust, will never be put out.

When the Fire flam'd towards Dr. *Ridley*, he cried with a loud Voice, *Into thy Hands, O Lord, I commend my Spirit; Lord receive my Spirit, Lord receive my Spirit;* often repeating these Words.

Mr. *Latimer* on the other Side pray'd with equal Vehemence, *O Father of Heaven receive my Soul;* then bathing his Hands in the Flame, and as it were embracing it, he soon gave up the Ghost.

And

And it was not long before the other also fell down at his Feet; (tho' he first suffer'd extream Torment) so that their sacred Ashes mixed, and still seemed to preserve their former Union; *They were lovely and pleasant in their Lives, and in their Deaths they were not divided.*



Mr. JOHN PHILPOTT.

MR. *John Philpott*, a Son of Sir *Peter Philpott* of *Hampshire*, had study'd for six or seven Years in *New College* in *Oxford*, applying himself to the Civil Law, as also to the Knowledge of Languages, and particularly of the *Hebrew*.

Having finished his Studies in the University, he went to travel in *Italy*, and other Countries, from whence returning into *England*, he was made Archdeacon of *Winchester*, under Dr. *Poinett*, who had then (it being in King *Edward's* Reign) succeeded Bishop *Gardiner*.

The Queen being resolved to extirpate the Protestant Religion, assembled a Convocation of Prelates and learned Men, to dispute upon the controverted Articles of Religion, which then had divided the People, where (as it was pretended) each Side might have Liberty to utter and defend their Opinions, in Order to the

the settling of the Truth, and composing of Differences; proposing, when this Pageantry was ended, to proceed with a better Colour in her bloody Purposes.

Mr. *Philpott*, in Pursuance of his Station and Rank in the Church, was present at this Convocation, where he disputed with a Zeal and Courage suitable to the Cause he was engaged in, exposing the Idolatry of *Rome*, and defending the Truth and Simplicity of the Christian Doctrine, in Opposition to the Incroachments and Innovations of Popery.

This brought him under great Troubles, notwithstanding the Liberty of Speech which is claim'd as the Privilege of Convocation; and he was soon call'd to answer for it before his Ordinary Bishop *Gardiner*, then Lord High Chancellor, who cast him into Prison, where he lay for about a Year and a half.

He was then sent to be try'd by Bishop *Bonner*, and other Commissioners within the Diocese of *London*, with whom he had sundry publick and private Conflicts in twelve or thirteen Sessions.

He persisted to object against the Jurisdiction of the Court in all his Examinations, alledging, That being of the Diocese of *Winchester*, he ought not to answer to any other Ordinary; that if he had committed any Crime, he had already been punish'd for it, by having been imprison'd by his Ordinary; and that the Laws did not admit,

mit, that a Man should be twice called to account for the same Offence; he likewise pleaded, That he had not disputed upon Questions which were raised by himself, but upon such Topicks only, as the Prolocutor had proposed for the Discussion of the Assembly, with License to the Members to speak their Minds, and maintain their Sentiments according to their Consciences, and the best of their Learning and Knowledge. But, he said, that he did not alledge the Incompetency of the Judicature, because he was unwilling to answer, or give an Account of his Faith, but because he saw no just Reason why he should expose himself to Danger, when in any Case the Law did not require it at his Hands; that he would say to the Bishop, as *St. Ambrose* had once pleaded before *Valentinian* the Emperor, *Tolle Legem, & fiat certamen*; lay aside the Law, or suspend your usurped Power, then require my Reasons.

Therefore, tho' he excepted against the Jurisdiction of the Court, he did not decline to dispute with them upon any Point they proposed to him. So that when *Dr. Cole* told him, That *St. Peter* had been Bishop of *Rome* for 25 Years, I know not, says he, what you may have read upon this Matter, but if we compare your Assertion with the Epistle which *St. Paul* writ to the *Galatians*, it will manifestly appear, that it cannot be true that *St. Peter* could have lived at *Rome* near that Time; for he dy'd about 35 Years
after

after he was called to be an Apostle, and *St. Paul* maketh mention of his abiding at *Jerusalem* after our Saviour's Passion more than 18 Years.

Dr. Story, one of the Commissioners, looking at him, told him, That he was well fed: He said, That it was no wonder, since he had been stall'd up in Prison for a Year and a half. Which Answer he made, to upbraid them for their Cruelty, who had so long confin'd him in Prison without a just Cause; wherein he had contracted the Dropsy, which had all over swollen his Body.

As he disputed with great Fervour, to shew that the Papiſts had not so much Reason to call their Church universal, from the Extent of it; he was reproved by the Bishop of *Worcester*, as if he behaved himself with Boldness and Arrogance. To which he said, I pray your Lordship to bear my hasty Speech; I am naturally, tho' corruptly, inclined to it; yet for all that my Meaning is to speak to your Lordship with Submission and Respect.

When he had so perplexed them, that they knew not what to say to him, *Dr. Story* ask'd him, If he did not propose to sit in Judgment with *Christ* in the last Day, for being a stinking Martyr. To which the Martyr made an Answer, by which it appeared, that he did not disavow the Privilege of his high Calling, yet he spake upon it with Humility.

When

When they came to discourse on the Sacrament of the Lord's Supper, Mr. *Philpott* foreseeing that their idolatrous Notions concerning that Institution, might draw some warm Words from him, which might seem to derogate from that holy Ordinance, began his Discourse on this Manner: " I protest to your Honours, that I think as reverently of the Sacrament, as a Christian Man ought to do; and that I acknowledge the Sacrament of the Body and Blood of *Christ*, ministred after *Christ's* Institution, to be one of the greatest Treasures and Comforts he has left us.

When he was put into the Stocks, he praised God that he was thought worthy to endure any Thing for the Name of *Christ*; Better it is, said he, to sit in the Stocks, than to suffer the Gorings of a troubled Mind; and he always throughout the whole Course of his Life, look'd upon it as his most important Care, to *keep his Conscience void of Offence towards God and towards Man*. Though his bloody Judge finding himself worsted in the Argument, slanderously charged him with the Murder of his Father, and his having been accursed by his Mother on her Death-bed.

This monstrous Invention he may well be suppos'd to deny; but there was another Occasion on which he acknowledged himself to be accurs'd, and that was, when the Bishop sent for him to hear Mass: He said, That being accurs'd, and under Excommunication,

nication; he could not be present at the Mass. Upon which it was said by his bloody Judge, That the Varlet *Latimer* (for so he called that blessed Saint) had play'd such a Trick at *Cambridge*; for hearing that the Vice-Chancellor was coming to his Chamber to excommunicate him for his Heresies, he sent to tell him, that he was sick of the Plague, and so deluded the Vice-Chancellor. Which Story was probably coined in the same Mint with that which is abovementioned relating to Mr. *Philpott*.

On the 17th of *December* 1555, being at Supper, there came a Messenger to him from the Sheriffs, and bade him make ready; for the next Day he should suffer by Fire: He said, that he was ready, and prayed to God for Strength, and a joyful Resurrection. Then went into his Chamber, and pour'd out his Spirit unto the Lord God, giving him most hearty Thanks, that in his Mercy he had made him worthy to suffer for his Truth.

The next Morning he came down with Joy to the Sheriffs; and when two Officers took him up to carry him to the Stake, he said merrily, What would you make a Pope of me, I am willing to go my Journey on Foot.

At his first Entrance into *Smithfield*, he kneeled down and said, That there he would pay his Vows; and afterwards, Shall I disdain to suffer at this Stake for my Redeemer, seeing my Redeemer did not refuse to suffer

the vile Death of the Cross for me? Then he repeated the 106, 107, and 108 Psalms; and having given Money to the Officers, according to their Demands, he resigned his Breath like a Lamb, praising God, and submitting to his Pleasure; and now willingly reaching out his Hand to take the bitter Cup: Though while the Laws admitted it, no Man defended himself with greater Circumspection and Earnestness.



THOMAS CRANMER.

THOMAS Cranmer, Archbishop of *Canterbury*, was born in *Nottinghamshire*, and descended of an ancient and honourable Family, (of which Name and Family there was a Seat in *Lincolnshire*, called *Cranmer's Hall*) and being trained up to Learning and good Manners, he was sent to the University of *Cambridge*, where in Course of Time he married a Gentleman's Daughter; upon which Occasion many false and malicious Stories were raised against him.

He afterwards, in the Year 1529, remov'd from *Cambridge*, to stay for some Time at *Waltham* in *Essex*: Here he met with Dr. *Stephen Gardiner*, and Dr. *Fox*, the first Secretary, and the other Almoner to the King; who

who being his old Acquaintance, they were desirous to hear his Opinion concerning the King's Divorce, which the Court of *Rome* had so long delay'd. Dr. *Cranmer* told them, That he believed the most effectual Means to quiet the King's Mind upon this Question, Whether a Man might marry his Brother's Wife, was to have the Matter tried by the Word of God, and to refer the Discussion of it to learned Divines, and not to stay for the Sentence of *Rome*, where Justice was set up to Sale, and expos'd to the best Bidder.

The King having been informed of this Discourse, which pass'd between Dr. *Cranmer* and the Ministers, order'd him to be sent for; and after discoursing the Matter with him, directed him to give him his Judgment upon it in Writing; which was accordingly done, and the Work was publish'd about the Beginning of the Year 1531; but he was sent Ambassador to *Rome* the Year before, (as it would seem) along with the Earl of *Wiltshire*, to defend the Judgment which he had given in Writing; where he acquitted himself as became a faithful and learned Man; and the Pope, to please the King, gave him the Title of his Penitentiary in *England*.

He afterwards received a Commission to depart from *Rome*, and proceed to the Emperor's Court, there to dispute upon this Question with the learned Men of *Germany*, where he so fully satisfied *Cornelius Agrippa* of the Unlawfulness of the Marriage, that

others were discouraged from engaging in the Debate; but *Cornelius Agrippa* giving out that the Matter was clear and indisputable, fell under the Emperor's Displeasure, and dy'd in Prison.

Dr. *Warham* Archbishop of *Canterbury* dying about that Time*, the King nominated Dr. *Cranmer* to that Dignity, which he neither sued for, nor willingly accepted, but stayed seven Weeks in *Germany*, in Hopes that the King might forget him.

The Archbishoprick being thus bestowed upon him, contrary to his Inclination, he was Consecrated *March 30th*, or *13th*, 1533. from which Time he enjoyed it all that Reign, with the Favour of his Sovereign; tho' he always told him the Truth, and often opposed his Designs, and particularly disputed in the House of Lords against the six Articles in the Year 1539, above three Days together; which the King was so far from resenting, that he sent my Lord *Cromwell*, his Vicegerent, with the two Dukes of *Norfolk* and *Suffolk*, and all the Lords of Parliament, to *Lambeth*, to dine with him, and to assure him of his Favour.

He was no less inflexible in another Affair under the Reign of King *Edward*†, when he would not consent to the dissolving of the Chanteries, till the King should be of Age;

* August 23. 1532.

† In the Year 1547.

Age; proposing that the Revenues of the Religious Houses should be apply'd to the Relief of the poor Clergy, who were now brought under extreme Misery, by the Sale of the impropriated Tythes, and protesting against the Waste and Depredation which were committed in the King's Minority; which made the Duke of *Northumberland* his Enemy, and involved him in many Troubles: Which he was so much the more accusom'd to bear, as that during the Reign of King *Henry*, his Friends and nearest Dependents would often forsake him in open Field.

King *Henry* being dead*, the Archbishop soon obtain'd the Favour of the Successor, (with some Influence in Affairs) whose Education he had hitherto chiefly directed; to whom he was Godfather (as he was also to Queen *Elizabeth*).

He then publish'd Five Books in Maintenance of the Evangelical Doctrine of the Lord's Supper; against which *Stephen Gardiner* wrote a Treatise, intitled, *An Explication and Assertion of the Catholick Faith, touching the blessed Sacrament of the Altar*. To which the Archbishop copiously and learnedly reply'd.

But Bishop *Gardiner* some time after published another Book in *Latin* upon the Subject, which he called *Marcus Constantius*;

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which

* In the Year 1547.

which was fully answer'd and confuted by *Peter Martyr*; and the Archbishop likewise answer'd it in part, tho' then in Prison.

Besides these Treatises, with several others which he wrote, he had the chief Part in drawing up the Forty two Articles in the Year 1551; he was also said to be Author of the Catechism, with Part of the Book of Homilies; and he had the chief Inspection of the *Reformatio Legum*.

On the Accession of Queen *Mary**, he was advis'd to secure himself by Flight, to avoid the impending Storm; but this Counsel he absolutely rejected. He moreover drew up a Bill or Paper, to clear himself from a Report, that he had promised the Queen to say a *Dirige* Mass for her Brother, and that he had restored the Service of the Mass at *Canterbury*, proposing to defend by Writing or Disputation, the Book of Common-Prayer, with the whole Doctrine and Order of Religion set forth by the late King.

Being summon'd to appear at the Star Chamber†, and ask'd, If he acknowledg'd himself to be the Author of that Bill? He confess'd he was the Author of it; and that it might be known that his Confession was voluntary, he declared his Concern that the Bill was publish'd in the manner it then appear'd, since he had resolved to have enlarged it in
many

* July 19. 1553.

† September 8. 1553.

many Points, and to have ordered it to be affixed at *St. Paul's*, and other Churches, with his Hand and Seal to it.

Having been sent to *Oxford* *, as has been already mention'd in the Story of the two blessed Martyrs *Ridley* and *Latimer*, there to dispute upon certain Articles of Religion, he was condemned † as an obstinate Heretick by *Weston* the Prolocutor, who was sent by the Convocation, with others, to dispute with him.

Whereupon the Queen pardoned the pretended Treason for which he was condemned before, having been attainted in 1553, for consenting to the Queen's Exclusion; (which would have probably been punish'd with beheading) that since he could suffer Death but once, he might be burnt as a Heretick; which Resolution she is supposed to have taken, because she was unwilling it should be said, that he was put to Death for Treason (particularly for pretended Treason) against her self, when it was so well known, that he had sav'd her in the Reign of her Father ||, who had resolved to strike a Terror into all his Subjects, by openly putting her to Death; and no other Person about the King durst speak a Word for her.

* March 8. 1554.

† April 28. 1554.

|| In the Year 1536.

In pursuance of this Design of burning him as an Heretick, a Commission was sent to *Oxford*, to examine him again, which sat upon him at *St. Mary's*, the 12th of *September* 1555.

The Commissioners were *Dr. Martin* and *Dr. Story*, who received their Authority from the Queen, with *Brooks* Bilhop of *Gloucester*, who was appointed as the Pope's Subdelegate; to whom when he was brought to the Church, he absolutely refused to pay any Reverence*, but made at the same Time a low Obeisance to the Queen's Commissioners.

He was charged with Heresy and Incontinence, and the Article of Treason was not forgot, tho' the Queen had pardon'd it. He was accused of Heresy, because he had preach'd according to the Gospel; of Incontinence, because he had been twice married †; of Treason, because he had subscribed King *Edward's* Will, or Letters Patents, which settled the Succession of the Crown on the Lady *Jane*; tho' he was the last Man that had subscribed it: Insisting a considerable Time that he could not do it in Conscience; and the Will was already ratify'd by all the Council, as also by the Judges of the Realm.

When he confess'd that he had been twice married,

* September 12. 1555.

† His Second Wife was Niece of the famous *Offender's* Wife.

married, Dr. *Martin* said, That his Children then should be Bonds-men to the See of *Canterbury*. But the Archbishop smil'd at that, and ask'd him, If a Priest should have Bastards by a Concubine, whether these Children would be Bonds-men to his Benefice? Then, said he, I hope you'll make my Childrens Case no worse.

Having answer'd with Simplicity and Wisdom several Questions that were ask'd him, he was summon'd to appear at *Rome* in fourscore Days; which he said he would do, if the King and Queen would send him.

But that Citation was soon nullify'd, by a Letter executory from the Pope to degrade and deprive him, declaring that he had wilfully refus'd to obey the Summons; tho' the Letter came before the fourscore Days were expired, and tho' it was notorious that he was all the Time kept in close Prison, and so could not appear any where.

This Letter gave him Notice to prepare for Death, the Fear of which, notwithstanding his Innocence and Steadiness in the former Actions of his Life, betray'd him at this Time into a very great Weakness.

Ridley and *Latimer* were dead, who had often strengthen'd him in the Faith, as he had also assisted and comforted each of them; he was now left alone to struggle with powerful Temptations, destitute of real, and surrounded with pretended Friends, who, like so many Messengers of Satan, laid Snares in

in his Way, and with diligent Malice watched his Haltings; and this was the Issue of it, that at length he was treacherously * inveigled to sign a Paper, in Confirmation of all the main Errors of Popery; in which he also solemnly exhorted all such as had been deceived by his Example or Doctrine, to return to the Unity of the Church; and concluded with a Protestation, that he had subscribed the Instrument willingly, and only for the Discharge of his Conscience.

It is hard to say, whether the Faithful were more afflicted at so astonishing an Event, or he entangled with the Shame of what he had done. He could not have shewn a greater Instance of Confusion, or given a stronger Proof that he had saved a Life which could not admit of Happiness or Comfort, than the Excuse which he sent to one of his Lawyers, for his signing the Paper, saying, That he had done it, that he might live to finish his Answer to the Bishop of *Winchester's* Book, entitled, *Marcus Constantius*; which was writ (as is before mentioned) in Defence of Transubstantiation.

But let us now see what Profit he had in those Things; there were many Encouragements offer'd him to recant, as Favour, and Restitution to his former Dignities, and honourable Stipends if he chose to live in Retreat:

* Bishop Burnet thinks, That he did not sign it, till the Writ was issued for his Execution.

treat: Life was but the least of the Allurements with which his Enemies tempted him; and he might have been sure of it, had there been any Faith or Honour in the Promises of Papists; but this was the Fruit of his Recantation, that the Paper was scarce signed, but a Writ was issued* for his Execution; and there was not as much as any Plea offered for the Violation of their Promises: Only they said, that though others might be pardon'd on a Recantation, there was no Reason it should serve his Turn, who had been the great Promoter of Herefy, and had corrupted the whole Nation; that his reconciling himself to the Church was good for his Soul, and might do good to others; but he should receive no other Benefit from it.

The Lord Chancellor *Heath* took Care, not only to enrole the Writ, but also the Warrant, by which he was order'd to issue it. Which being a Thing unusual, it seem'd, as if by this Act he would be thought to wash his Hands from the Blood of this innocent Man.

The Order for his Execution being concealed from him, (as it would seem) he was carry'd to St. *Mary's* Church, and placed on a high Seat, that he might be seen by all the People. Dr. *Cole*, Provost of *Eaton*, preach'd a Sermon, which gave him Notice, that

* February 24.

that he was forthwith to be executed, treating in his Sermon on the Justice and Mercy of God, which are not inconsistent Attributes; and then applying his Distinctions to the Condition of Princes, who are Gods upon Earth, whom it behoves to be just as well as merciful.

He magnified the Archbishop's Conversion, saying, That it proceeded from the Hand of God, having not been wrought in him by Arguments, but through the immediate Working of the Spirit. He gave him great Hopes of Heaven, and assured him there should be Masses said for his Soul in all the Churches of *Oxford*.

When the Sermon was ended, the Preacher called out to him to make a true and open Profession of his Faith, that there might be no Room of Suspicion left, of his not being a Catholick. The Archbishop said, He would give an Account of his Faith with all his Heart: And then standing up, proceeded to open it to them. He desired the People to pray to God to forgive him his Sins, calling himself the greatest of Sinners; and saying, in the Humility of his Heart, that he had more Sins to answer for than any Man; of which there was one that troubled him above the rest, which he would forthwith take Notice of: He then pull'd a Paper out of his Bosom, which he had drawn up as his secret, but true Confession of Faith, which he read to the People.

The Paper began with a Prayer, full of Expressions of Remorse and Sorrow; he then proceeded out of it to exhort the People not to set their Hearts on Things of the World; to obey the King and Queen for Conscience Sake; to love one another; and to relieve the Poor: Then repeated the Apostles Creed, and his Belief of the Scriptures. And now, said he, I come to the Point which troubles my Conscience more than any Thing that ever I said or did in my whole Life; which was my subscribing a Paper contrary to the Truth, and against my Conscience; which Paper I here renounce and refuse: And forasmuch as my Hand offended in signing it, my Hand shall be first punish'd: If I am to die by Fire, this Hand shall be first burnt. I renounce the Pope, (as Christ's Enemy and Antichrist) with all his false Doctrines; and as for the Sacrament of the Lord's Supper, I believe as I have taught in my Book against the Bishop of *Winchester*.

This put the Assembly into a Rage and Confusion; some cry'd out one Thing, some another: Some called out to him to dissemble no longer; he answer'd, he had ever lov'd Simplicity, and except that once, he never had dissembled in his Life; in saying which, he wept in great Abundance. Then they pulled him down, and lead him to the Stake, upbraiding him all the Way; but he minded other Things.

When

When he came to the Stake, he kneeled down and prayed, then renewed the Profession of his Faith; when the Flames came near him, he stretched forth his right Hand, (as he had promised) and never moved it from the Fire, save once that he wiped his Face with it, till it was quite burnt to Ashes; of which *Thuanus*, tho' not a Protestant, gives a particular Relation. When the Fire reach'd his Body, he seem'd not to feel any Pain; but he lift up his Eyes to Heaven, often saying, *That unworthy Hand*; and often crying out, *Lord Jesus receive my Spirit*, till he gave up the Ghost*: Verifying by his Death, what King *Henry VIII.* had once foreboded, when he promoted him to the Archbishoprick: He made him change the Coat of his Family, and instead of the Crane, which before was given by the *Cranmers*, to take the Pelican, which is reported to feed her young ones with her Blood; intimating, as if he foresaw that this holy Man would sometime die a Martyr for the Gospel.

* March 21. 1556. Anno Ætat. 67.



E I N I S.